THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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MULAGANDHAKUTI VIHARA FUND

We are glad to announce that in addition to the sum of Rs. 5000 which the Ven'ble Anagarika Dharmapala had contributed towards the Vihara Fund, he has sent another princely donation of Rs. 10,000 from the legacy he has received from his father. With his characteristic disinterestedness and thought of others he has distributed the sum in the name of the following :—

(His father) the late Mudaliyar Hewavitarne ...	*Rs.*	*1,000*
(His brother) the late Hewavitarne	,,	*1,000*
(His mother) Mallika Hewavitarne Lamateni ...	,,	*1,000*
(His sister) the late Mrs. Moonasinha	,,	*1,000*
(His brother) late S. Hewavitarne	,,	*1,000*
(His brother) late Dr. C. A. Hewavitarne ...	,,	*1,000*
The late Madam Blavatsky	,,	*1,000*
Those who held pinkamas during his recent illness	,,	*1,000*
The late King of Siam	,,	*1,000*
In memory of all who helped him	,,	*1,000*

We are also happy to announce a further donation of Rs. 1,000 from Mrs. Alma Sanda who had already paid Rs. 1,000/- towards this fund, We offer our grateful thanks to her for her generosity in coming forward with another liberal donation at this crisis. We trust others will emulate her example and help us to raise the balance.

DEVAPRIYA WALISINHA,
Secretary, Maha Bodhi Society.

THE SANKHARAS AS PSYCHIC PROCESSES

BY MARTIN STEINKE.

There certainly exists a kind of parallelism between Buddha's time and the present. Everybody working in the Dhamma knows it. The problems of Buddha's time are the same as in the present. The Buddhist, recognising this, must answer: the value of the Dhamma is that its contents are correct at all times. This is right, and because it is so, the ways showing the direction to the goal must be of the same value as the main problem: suffering and its elimination. To show the way one must have the possibility to make clear life's processes in their whole. This clearing up of life's processes means the occupation with a lot of problems. One of them which is of extraordinary value at the present time is that of psychology.

In Buddha's time and in his country it was from outside, out of a superabundant nature, that ways, means and aims of life's cognition were determined. In the present time the knowledge of ways, means, and aims comes out of man's own will, out of the working with technical and natural sciences. It is as if they were pressed on him from inside. The seeking for truth in its ways, means and aims will also be determined by such a kind of work.

Striking is the fact of the manifoldness and multicolouredness of methods and means through which one thinks to attain the aim. Thus it was in Buddha's time and is still the same. The only difference is that in Buddha's time such kind of work was confined to a small district, whereas today it embraces the whole world.

One could think that a clearly defined aim as cognition of life's process would lead to a unity of working methods. And still more striking is that, in seeking for the same goal,

it is very seldom possible for the seekers to go together in the same way, even for a short while. Ever and again the differences of life's processes spring up and are seen as fighting one against the other instead of mutually striving.

One tries to see the cause of this striking phenomenon in a general denominator: man's will. One says: it is only that man does not will. For the Buddhist such an assertion is only half the truth, not the whole. He completes such a sentence thus: man does not will, because he cannot, and he cannot, because he does not recognise, and he does not recognise it, because his way of living hinders him to recognise.

Such sentences are the result of the *experienced* fact that life's process in its totality is subjected at every moment to the law of changefulness, and that man, so long as he is not able to experience anything else, remains in the stream of changefulness, and this changefulness is not bound to regularity, but is absolutely arbitrary, as long as the power for self-restraint is not attained. The changefulness of life's process brings and shows to everyone what life is—thus as everyone experiences it. Not even the vital functions, as hunger and thirst etc., can be subjected to a general rule, not to speak of the mental processes. All attempts to come to the goal by such regulations will always be frustrated by the might of facts. Not only the Buddhist but everyone else experiences and sees this fact.

When a Buddhist recognises that it is the common way of life that is a hindrance to the attainment of knowledge, then the only conclusion for him is to alter his way of life. Such knowledge does not mislead him to the wish of altering the way of life of the whole mankind, the means of altering may be ever so different in their directions. This is impossible as the unrecognised life's course constantly opposes such altering through the law of inner weight or idleness. The Buddhist recognises that such altering can be aspired to in a common case, but that the real successful work can be accomplished by himself.

Such knowledge has always prevented the Buddhist from wanting to reach the goal by means of rites or dogmas. Whenever the Dhamma becomes dogmatic or ritualistic, it shows that man's power of cognition has not yet reached maturity by self-restraint, so that this his power of cognition is not able to remain quietly objective in the contact with life's processes. Those mental states, called in the Dhamma fetters (samyojana) or hindrances, which hinder the cognition, are not yet eliminated by an altered way of life. The inner sight is troubled. The phenomena of life's process are moving shadows, full of magic force.

One must know life's processes to be able to alter one's manner of living.

Life has been called an "Illogical force". This sentence has only sense for one who himself lives illogically. Life's duty for a Buddhist is to bring extreme logic into the course of the life, as it is only then that the elimination of suffering becomes possible. The work of solving such a problem does not lie in the logical order of life's outward processes for him. On the contrary, such kind of work leads him away from the main problem. The progress of knowledge about the logical possibility of order of matter, according to law, may be ever so great, but for the Buddhist it has only the value of direction. It shows that the inner processes cannot be eliminated through a kind of work in the direction of the outer world. On the contrary they grow denser into the strongest expression of self or attā which is for the Buddhist the greatest hindrance or fetter.

The Buddhist's method of work is in the direction of the inward. This way he has in common with many. As long as man exists, this way will remain. The difference between a Buddhist and a non-Buddhist lies in the fact that a Buddhist is satisfied by seeking for cognition of the middle measure of power for his own life's process, because the attainment of the aim, the elimination of suffering, is best guaranteed by such cognition and the striving according to it. The great

sphere of inner or psychological process is for him not an *arena for speculations,* but a sphere for finding *one's bearing.* They are for him *only a part* of the whole life's processes. And this part cannot be taken out of the connected whole. The connected whole, through which and in which they are experienced, is present in this six feet long body. It is the visible expression of life's force which is seen through it and in it as nāma-rupā, mental-body.

The formation of this mental-body depends on the force, tanhā or life's thirst. The psychological effect of this force-tanhā in life's course is called Not-knowing, Un-knowing, avijjā.

As long as the force tanhā exists and acts with undiminished force, so long avijjā is the typical state of life. Acting and working are not exhausted in psychic processes, but are extended over the whole life. It *is* life itself. Since it is life and acting itself, it is not possible to say anything about it, except it is present. According to the effects it produces it is called and experienced as such. If it appears as a too strong pressure drawn on by single or complex processes (it is indifferent as to what kind they are), then we Buddhists speak of it as craving or lobha, if it appears as a pressure in the opposite direction, then we call it hate or dosa, and if the mental activity preponderates in life's process under the pressure of the force tanhā, then we speak of wrong thinking or moha.

To the Buddhist these three words embrace the main sphere of the psychic arena. The more he approaches the right understanding of this threefold force in his life, the more he is able to recognise the middle measure of his life. Whenever the main sphere of the psychic arena of work is described by these three words, it is not exhausted by them.

Life for the Buddhist is action, the Entelechy. And this action, although of different kinds, remains always a process absolutely closed in itself, just as the phenomenon of burning. Just as the strength of burning is recognised through

the manifestation of the same—light and warmth—, so also is the strength of life itself recognised through its different manifestations. And just as burning can manifest itself either more as light or more as warmth, so also can life's process manifest more in one form or another, e.g., more as sentient life or more as mental, or intellectual life, etc. All these manifestations are but formations of one and the same process, which are experienced by the Buddhist in three separate distinctions or sankhāras: the one of body, the one of speech and the one of mind. The bodily process of action is experienced through breathing, the one of speech is the result of consideration and reflection, and the mental process of action is sensation, perception, thinking, contact and formation of concepts.

In considering it thus it seems that the realm of inner process, specially those called the psychic, the processes of sensation and feeling, draw the shortest. According to the cognition of life in its whole as acting, Entelechy, the action in its totality is classified by the three sankhāras. This three-fold classification is the result of a method unknown to most western people and is the meditative consideration of life. It is the result of an absolutely quiet consideration and penetration of one's own life's processes, which in its accomplished form leads to the borders of consciousness and also beyond it to the elimination of consciousness.

Whilst psychology traces the finest motions of inner life with the assiduousness of a bee, and is constantly overwhelmed by the temptation to seek for new shapings and new combinations, the Buddhist is held and led by the great admonition: "Man watches over the body by the body, watches over the feelings by the feelings, watches by the states of character over the character, watches by the mental apparitions over the mental apparitions, watches by the consciousness processes over the consciousness processes." It is for him of no importance to deccrate this sphere of inner life with a multitude of concepts or to make it difficult for oneself to find through

the interlaced net of paths. Important is for him to comprehend the spheres in their totality. If he has the strength to experience them in their totality, then there is a possibility to overcome them and to leave them. As long as he seeks for separate effects great is the danger of erring and confounding. The essential for the Buddhist is not the work of pressing the psychological processes into a scheme of "objective" or "subjective psychology," or of discussing if the sensualistic association, the voluntaristic apperception, the senso-motoric action, the ideative, the school of Wurzburg, the psychology of structure (Gestalt psychologie), the behaviourism, or the psycho reflexelogy has the right conception of inner processes, or if it is possible to formulate them as acting or "function psychology," or "phenomenology," as "personalistic," as "life's psychology," "psycho-analysis," "individual psychology," "medical psychology," "characterology" or "mental scientific psychology," but the essential for him is, which is the last recognisable possibility whereto the inner processes lead?

Are there life's processes which arrange, count, and measure the whole processes? And if such states can be found, how is life's course arranged and measured? Surely it is interesting for the Buddhist to know that modern psychology comes to results like the following: The conception of soul is a conception of aid which mediates in the first place the causal interpretation of the three directions of feelings ; joy—dislike ; excitement—contract ; tension—loosening, and also serves to the finding out of principles and of the common sentences of the psychic processes (Wundt.), or in place of the substantial concept of soul there steps the concept of actuality marking as the essence of the soul the reality of the processes." (Wundt.). Or : There exists absolutely no substantial identity on the flowing stream of consciousness, there exists only a functional,"—(James). Or : "The psychologic subject knows nothing through its ideas and does want nothing through its will. It is only a sum of elements."—(Munsterberg).

Or: "Personality is the mass of reactions in the total." (Watson). And so on.

All this is no news to the Buddhist. It only is a confirmation of more than 2400 years old wisdom. All is suffering, transitory, not I or not Self (dukka, anicca, anatta)." When modern thinkers conclude thus, it only proves for the Buddhist how right the Dhamma is. Important for the Buddhist is that all these processes constituting life order themselves in one of the three groups—weal, and woe ; neither weal nor woe or indifference.

A different experience from these is absolutely impossible. Certainly can will, volition press life's process more to one or another direction, and this happens constantly, because only the change makes life endurable and each moment of life's process is recognised as an absolute change. It is quite immaterial if man experiences himself through his will in the sphere of thinking, or speaking, or feelings. He always experiences only one of these three : weal and woe ; or neither weal nor woe or indifference. His *whole life, if properly investigated into with regard to its purpose, is found to be a quest for weal and an effort to evade woe.*

A Buddhist has no other wish. He seeks to reach this goal in his way. He knows that no tempting thesis or antithesis brings him help. Help is only to be found in life's process itself, through destroying ignorance and developing knowledge. As it is "The knowing, the seeing that reaches the destruction of the worldly influences, not the unknowing, unseeing." And to this knowledge belongs the knowledge of shape, sensation, perception, mental activity and consciousness processes. As long as conciousness processes exist, there flows the stream of life through the three different channels or sankharas.

Whatever happens in the five groups, upādāna khandhas, it only can be experienced through one of the three sankhāras. It exists only in dependence on them, *viz.*, the breathing, the speaking and the mental distinction.

How it is experienced is the peculiarity of each single life's process, which, in an unchecked and uncontrolled life's process, grasps anew here and there, springs up here and there in an insoluble chain of life's pressure, life's thirst, just like a wave under the pressure of the wind. If life's process quiets down more and more through realisation, if volition falls, if thirsting and craving fall, then man experiences that it is not he who directs his will hereto and thereto, but that according to the law of progression forces accumulate in him and force his life in a seemingly wanted direction. The more unchecked he submits to this compulsion, the stronger becomes the pressure of tanhā, either in the direction of lobha or dosa or moha, and the resulting cognition about what we call the five groups, is lacking. Ignorance is not changed into knowledge. And the unknowing man does not recognise clearly the tragedy of the play of forces, which in the end always brings suffering. He does not recognise the arising of suffering, still less the cause and still much more less the possibility of the elimination of suffering.

Ever and again psychology teaches us through many systems the one fact *viz.* :—Joy and satisfaction in the work of cognising the inner processes, which through their abundance and richness open an unexpected field for action for man's power of thinking and his sense of inquisitiveness, without ever coming to a concluding cognition. The Buddhist knows that one never can come to a definite result by such a way. He also knows that one even does not want it, as one intends to occupy oneself with life's process, and shrinks back from its elimination.

The teaching of psyhology is for the Buddhist not an invitation to a play of thoughts, but it gives him the certainty that life's process can be extinguished, if rightly recognised, because this process of burning, called life, can be extinguished if the fuel, or food for burning, is recognised. This fuel lies exclusively in the realm of psychology. Here is the possibility of recognising clearly how thirst, tanhā, acts. And as psycho-

logical processes are not unconditioned but conditioned, therefore it is possible to master them after having recognised the conditions under which they occur if one knows "in dependence on" what they are present. And they are present in dependence on ignorance, avijjā.

Avijjā is the first of the great realities which lead to the formation of the unreality called personality. For the Buddhist life's processes are grouped *psychologically* not in objective and subjective, but in *real and unreal*. Important for him is the sentence: Recognise the realities, then you are able to avoid them. Thus lobha, dosa, moha are realities, that can and must be avoided. Man does not form in himself greed, hate and wrong thinking, but he lives and moves in such realms and his mind takes food out of them. As long as man takes nourishment of hate, so long he can experience nothing else, except what hate gives. If he shuts his mind against the stream of hate and does not take nourishment from hate, and avoids this realm, then it is impossible for him to experience anything that has to do with hate, as a man who is stepping out of the water has no possibility to experience the same as the one in water. As long as he was in water, the delusion arose in him that he was swimming, while it was the water that was pressing him to swim. In the same way a man living in the spheres of lobha, dosa, moha, succumbs to the delusion that he has the power of greed, hate and wrong thinking. But in reality these spheres press him so that there are no other possibilities for him as long as he stays therein. Therefore many parts of the Dhamma are exact sign posts for escaping this pressing sphere. The whole teaching of the Buddha is finally only advice as to how to escape this pressing sphere, and, according to the quality of each single life's process, the suttas lay emphasis on the sphere of greed or hate or wrong thinking. Therefore one is constantly invited to create such conditions "in dependence on" which it is possible to live, so that one can recognise and avoid the three great danger spheres. The Buddhist's way of living is a

permanent fighting and ringing for the elimination and destruction of ignorance. The Dhamma gives many means for such work. Corresponding to one's life's process the fight must be fought. The surest way for a successful fight is the following of the eightfold path ; then one always will be able to gain the force of concentration. The more concentrated the way of living, the sooner the possibility to practise successfully samādhi, that means—to come to that quiet of mind, where all psychic processes, even the last, subtlest motions of the mind rest, where nothing fetters and obscures the clear sight of cognition. Where the mind is "as the earth and the sea, when one throws clean or unclean thing on it, it does not revolt." The multicolour complex of psychic and psycho-analytic, the perceptive and apperceptive, the synthetic and analytic, the coinciding and diverging, the unconscious and awakened-conscious processes are overcome. Clear and sure is the cognition : whatever can be experienced, can only be experienced "in dependence on" the five groups, and in the five groups, only "in dependence on" the breathing, the speech and the mental process. The account in the suttas that the Buddha after a heavy illness called back the Sankharas as the danger of death was near means these three processes. The assured knowledge brings certainty, certainty makes one unshakable, and if one is unshakable then one is quiet. The quiet experiences serenity : "Not inclined, not disinclined patiently I await my time."

STANZAS ON DEATH

RENDERED INTO ENGLISH VERSE FROM SIAMESE

By Harry Hillman

Reverence to the Blessed One, the Holy One, the Fully Enlightened One.

I

Of sentient life how short the span !
Uncertain, and its length unknown.
With trouble and with cares o'ergrown
O'er-ruled by pain and sorrow's ban.

II

As vessels formed on potter's wheel
Ere long in broken fragments fall,
So lives in sentient beings all
Destruction's fatal influence feel.

III

Nor young, nor old, nor fool, nor wise,
But homage true to death must yield.
A dreaded sceptre though he wield,
No rebels to his sway arise.

IV

The noblest King, the Brahmin pure,
The Vaisya proud, or Sudra low.
Are crushed before his fatal blow,
Nor refuge from his pow'r procure.

V

If Death but call him to his court,
To leave the world, to seek the grave,
No parent may his offspring save,
A Kinsman's tears avail him nought.

VI

Though love surround the dying bed,
With yearning hearts and willing hands,
He lonely follows Death's commands,
Like victim to the altar led.

VII

Though those he leaves in sorrow mourn,
And loudly in their anguish wail,
Lamenting cries can nought avail;
He leaves them, in their grief, forlorn.

VIII

The mourner to his sorrow wed
Will needless suffer in his grief:
Abandoned woe brings no relief,
And sorrow is by sorrow fed.

IX

Unrest on harboured grief attends—
Not thus a tranquil heart is gained;
Not thus Nirvana's rest attained;
While health of soul and body ends.

X

What though the body waste away
With sorrow and lamenting sore,
Can these servive the dead once more
Recall him to the earth to stay?

XI

Though shattered hopes our grief augment
Let this our thought of comfort be—
In all around us change we see
The law of earth or firmament.

XII

By comfort of the Holy One
Let grief and lamentation cease,
Since neither can from Death release
The soul whose span of life's outrun.

THE BUDDHISTS AND NEW ASIA

BY G. A. DEMPSTER.

[*Mr. Dempster whom we have the pleasure to introduce to our readers, is a young English Buddhist. An artist of great promise and a deep student of Eastern culture, Mr. Dempster has felt the barrenness of western materialism misnamed civilization and its baneful influence on the ancient civilizations of Asia. As a result of his studies he has come to the conclusion that it is Buddhism alone which can satisfy the critical younger generation of Europe. We have no doubt our readers will welcome him as a contributor to the pages of the Maha Bodhi.*—EDITOR, MAHA BODHI.]

Civilization, ever the product of an interchange of ideas, ebbs and flows as the ocean, now receding—now advancing. It is the urge of the Karma of many individuals expressed in a great movement pulsating with life and energy. The greater the power to absorb new ideas, the greater the upheaval resulting therefrom, for a new truth perceived has an invigorating power all its own and often submerges us by very reason of its intensity.

From many sources during the last hundred years, new ideas and modes of thought have been pouring into Asia, and to-day her heart is troubled and her countenance has become clouded, and devoid of that serenity which from the beginning of time has so well become hers. It is as if she who had ever remained fresh and beautiful had become conscious of age.

Asia looks back to her past, and then again to the future : she looks back to her ancient faiths and then again to the new codes of the present. They are by comparison as wide apart as the two poles : to go forward, must Asia turn her back upon her past?

It is a lamentable fact that many of those who would seek to bring the new ideas to Mother Asia seem to be obsessed with the notion that all that the past culture has taught and accomplished has been useless and of no avail. They desire a complete break with the traditions extending back for thousands of years, regardless of all that those same traditions have taught and inspired. More than that they would destroy the faith and belief which was the inspiration in the accomplishments of the past.

In the place of this storehouse of culture and enlightenment they would substitute rationalistic materialism founded on a purely scientific basis. Surely in so doing they are joining hands with those that in the search for wealth and gain have already wrought such havoc with the age-old culture of the East ; are they forsooth, serving Mother Asia, or perhaps hastening her further cultural decay?

If they prevail, then all the poetry and love of the beautiful for its own sake, which like a golden web has woven itself into the very texture of Eastern civilization will be crushed out of existence as has already occurred in the industrialised West, and in its place will be substituted that merciless cynical outlook, hypocritical and insincere where profit will be of more account than kindliness.

Here lies the crux of the very trouble of Asia. This wordliness of outlook, with its grasping and craving is no new thing to her, but it is an outlook, which time and again she has rejected, for she knows that these things in themselves are of no avail. Now it has come before her again, armed with power and strength, self-assertive, in no mood to be ignored. Asia does not want it, but she really wishes to go forward, to translate those new truths which she has received in her own way.

It is in the realm of spirit that Asia has always trusted, and she knows that if she can but once free herself to trust her own innermost, it will not fail her.

If material comforts were her aim, she would not now be in travail : it is the mind of Asia that is seeking Rebirth. She knows that all her great Teachers in the past have renounced this worldliness of mind, and even when capable of receiving every joy that riches and honour could shower upon them, have sought highmindedly after Truth and lowliness.

Yet this attitude of mind does not mean a slavish desire for poverty as a certain indication of wisdom. This may be so for the Sage, but for the average person, poverty more often blunts the intellect than stimulates it. Therefore rightly does Asia know that there must be a balance, an adjustment. Whilst renouncing this worldliness and materialism, she likewise is not prepared to lapse into poverty and mental apathy.

How then is she to find the "Middle Path"? Better than the rest of the world Asia knows that man must first overcome himself before he can impress others, that liberty to those who do not know how to use it is a fallacy. Well has it been expressed "He who conquers others is great ; he who conquers himself is mighty". All the great teachings of the ancients have resolved themselves around this truth : that before we can be of service to those around us, we must teach ourselves

forbearance in action, and a true valuation of those things around us.

What instructions could be better for those who are desirous of seeing better conditions for their fellow men around them : to get men to submit to self mastery and self discipline in order that they may teach others.

When a man is instructed in these matters he will conduct his life in a way which does not cause his fellow men pain, and moreover he will be sensible to those things which are unjust and bad in every day life. He will come to see the evils of poverty and he will strive to combat them with all the strength at his command. More than that, he will endeavour to get other men to see and appreciate that environment is a very great determining factor in the shaping of character, and that one that is good is to be treasured as gold. He will strive to impress his fellow men that it is as precious as air, and that it must be maintained and passed on to those that come after, whole and unimpaired.

Thereby is created a balance between action for the community as a whole and for the individual—an interdependence resulting as the aim.

It is perhaps this balance and equilibrium between action on the physical and mental planes which is so distinctively a feature of Buddhism. Not admitting any break in the continuity of life, it follows that postponement of good for any future existence is unthinkable, and in consequence one must actively strive at all times not in any violent spirit of undignified haste, but with quiet patience and fortitude, with unlimited belief in the will to accomplish and with resignation to bear all failures in the knowledge that there are other lives to come wherein all things shall be fulfilled.

In this spirit those of old went forth to missionise. Striving without anger and abuse against those who opposed them they spread their faith far and wide over Eastern Asia, not only taking with them a new gospel of hope, but a civilizing influence humanising and tolerant.

That their work was truly accomplished—the prosperity of so many countries where their feet trod is ample witness.

Ceylon, Burma, Siam, Cambodia, Java, Mongolia and Central Asia expanded as lotus to the sun when the Dhamma was preached therein. China's ancient culture re-blossomed into the glory of T'ang and Japan received that new inspiration which culminated in the great Fujiwara age. Literature, Arts and Crafts no less than Architecture received a great impetus from efforts directly due to the spreading of Dhamma.

We can perhaps trace all this to the fact that with the spread of Buddhism there goes hand in hand a spread of knowledge, for to a Buddhist a great deal of what is termed "enlightenment" depends on knowledge.

Education is to him not a pass-time to be confined to the wealthy alone, it is for all who would seek to understand themselves and to become emancipated from the ties of suffering. He comes to realise the unity of mankind and that it is ideals alone that matter, and that to strive for the whole is better than to seek gain for oneself. For the whole can make the happiness of the many, whereas the happiness of one is confined to his own narrow outlook.

The more one studies, the broader and more tolerant becomes the mind, and it is perhaps because of this diligent study that the mind of a Buddhist is usually free and unbiased towards others who do not share his views. It is a very necessary quality today, where all sections of the community are apparently prepared to fly at each other's throats at the slightest provocation : it is for the Buddhists to set them an example of restraint and forbearance under difficult circumstances and to exercise that magnanimity which is inherent in noble minds.

Times of difficulty always call for the best that we can contribute and there are occasions when courage is more displayed by determination to hold to a truth in quiet patience than violent action to attain its end.

There is always the risk that one will be thought to be suffering from lack of conviction: but in the whirlpool of action, it is he who can calmly rely on his own conviction and rest in deeming inactivity that in the end will vindicate his truth.

THE PROPOSED INTERNATIONAL BUDDHIST INSTITUTE AT SARNATH *

BY DEVAPRIYA WALISINHA, SECY. M. B. S.

On behalf of the Maha Bodhi Society let me, first of all, thank you for accepting our invitation and coming to take part in to-day's function. You are already aware of the purpose of the meeting *viz.*, to wish success to the Venerable Bhikkhus Dhammaloka, Sasanasiri and novices who are soon leaving for Sarnath to inaugurate the work of the Sarnath International Buddhist Institute. You will, no doubt, expect us to give some idea about the scheme.

Sarnath, as you know, is one of the four most sacred places to the Buddhists, the other three being Lumbini, the birth place of Buddha; Buddhagaya, the place where He attained enlightenment and Kusinara, where He entered the final peace. Sarnath or Migadaya is the spot where our Lord commenced His preaching activities and is therefore held in great veneration by Buddhists of all countries. In a way it is the most important Buddhist site in the whole world, for it was the centre from which the great stream of Buddhist thought started in its career for the enlightenment of the world. From very early times Sarnath became a centre of Buddhist culture and it grew in importance as time went on. From about 1000 A.D. the place, however, began to decline. This

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* A speech delivered at a meeting held on 7th December, 1930 to give a hearty send-off to Revd. H. Dhammaloka and others.

was partly due to persecution and partly due to the growth of other centres of learning. With the final disappearance of Buddhism from the land of its birth Sarnath was practically forgotten by the Buddhists till in 1893, the Venerable Anagarika Dharmapala visited the place and resolved to make it into a centre of Buddhist culture and activity once again. With this idea in view he purchased about thirteen bighas of land and started an elementary school and an Industrial School to teach arts and crafts to the Indian boys. Unfortunately the Industrial School did not live long but the free school is still in existence and is giving elementary education to the village boys.

In 1915 the Government of India promised to present to the Maha Bodhi Society a relic of Lord Buddha if the Society built a vihara at Sarnath ; and in anticipation of this valuable gift the Anagarika Dharmapala began making arrangements. A donation of Rs. 30,000 from Mrs. Foster made his task simpler and so the foundation stone of the Vihara was laid by His Excellency the Governor of the United Provinces in 1922 and building operations commenced. Many were the obstacles on our way but they have been more or less surmounted and the great Vihara is nearing completion. Along with the Vihara project there sprang up the idea of an International Buddhist University. This was not a new proposal but the renewal of an old idea. In the memorandum of Association submitted at the time of the registration of the Maha Bodhi Society one of the objects mentioned therein was: "To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda." This being a huge proposition the idea remained dormant till 1922 when the late lamented Mr. Monomohan Ganguly advised the Anagarika to make at least a small beginning. Owing to urgent work elsewhere the suggestion could not be accepted, but now as the great Sarnath Vihara is going to be an accomplished fact, it is the wish of the Anagarika Dharmapala to make a beginning. He has accordingly decided to send Rev. Dhammaloka and Sasanasiri Theras with the eight young

novices under their training to commence the Institution in a modest way.

A University cannot be called into existence all of a sudden. It has to be built up gradually and it is so, specially when the University is going to be an ideal one, as contemplated in this case. If I correctly understand the aims and objects of the proposition, I may say that the main idea is to found a monastic Institution where Buddhism will not only be studied in its various aspects but it will be *lived* and the great principles of the religion imbibed in the lives of those who pass through it. It is to be the training ground for Buddhist workers whose motto will be the service of humanity irrespective of colour, creed or caste. They will be brought up in the best traditions of Buddhist service and will go forth into the world keeping before them the true ideal of a bhikkhu *viz.*, to wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men, proclaiming the doctrine glorious, preaching a life of holiness, perfect and pure.

Under the existing conditions in India I am sure, you will agree with me that a place to train a body of such workers has become absolutely necessary. India is passing through a great crisis and in the reconstruction work that will have to be undertaken sooner or later, such a band of workers will prove to be of immense benefit to India. Removal of illiteracy, abolition of the curse of untouchability, improvement of village sanitation, the imparting of moral teachings and various other urgently necessary works require the services of a band of unselfish and devoted workers. India is in dire need of such workers who will not be a burden on the society but a never-failing source of assistance in its troubles.

In India there are one or two institutions with similar objects but I feel that a Buddhist Institution has a distinct contribution to make. Buddhism is not tainted with the

poison of untouchability and the removal of ignorance from the mass of the people is the highest ideal of Buddhism. So in Buddhist countries there is neither untouchability nor so much ignorance inspite of the efforts of foreigners to undermine the influence of our religion. Therefore I feel that those trained in an institution run on Buddhist principles will be able to undertake any kind of work without scruples of caste, creed or colour. This being the case I am confident that the Institution we are about to start will go a long way towards solving some of the most difficult problems confronting the Indian people to-day.

Round this nucleus of active Buddhist workers will grow up the Buddhist University where not only Buddhism but all religions of the world will be studied and researches made into every department of human knowledge. But this is an ambitious scheme and is yet a long way off. Our resources are too meagre to undertake such a University. We shall, however, keep this as the goal before us and proceed with the monastic department for the present.

In this connection I am glad to inform you that a proper scheme is being drawn up and when it is ready it will be published for the information of the public. We have already received news that a number of students are ready to come from China, Japan and other Buddhist countries and when the scheme is in proper working order, we expect students from all countries of the world.

Our immediate requirements are buildings for students and visitors and we estimate that a sum of Rs. 200,000/- will be necessary to equip and maintain the Institution in a small scale. We, therefore, appeal to our friends and sympathisers to donate whatever amounts they can for this fund.

I am happy to announce that His Holiness Toe Kai of China has kindly promised to send the whole of the Chinese Tripitaka comprising some eight thousand volumes as a gift from the Chinese ; and one of our esteemed members Rai Bahadur Pandit Sheo Narain of Lahore, is presenting us with

his valuable library. To both these friends I offer our grateful thanks and I hope we shall very soon have a fine Buddhist Library at the sacred place.

In conclusion may I appeal to you all to co-operate with us in building up this Institution which has as its motto the service of India, the great land which gave Buddha to the world and thereby brought happiness on mankind.

HIUEN TSIANG

A Brief Account of His Journey.

This boldest of pilgrims, greatest of Chinese travellers was born in 603 A.D. in the Province of Honan in Central China. He received his rudiments in a Monastery. After he finished his novitiate, he was ordained at the age of twenty. Despite the disturbed state of the country he went from convent to convent to enlarge his knowledge. Much was as yet unsettled by authority. He resolved to visit India the fountain head of Buddhism and seek knowledge from scriptures which his country did not possess. He, together with a few ardent monks, asked permission to leave for India from the then Emperor *Kao Tson* of the Tang dynasty, it was refused but he resolved to defy all constituted authority.

At the extreme North Western limit of China were gathered merchants from Tibet and other far distant lands. They were so impressed by Hiuen Tsiang's fervour and the grandeur of his project that they are said to have cast themselves at his feet. They provided him with every means for his journey. But the administrator at *Lan-su* did not allow any inhabitant to cross the frontier. Our would-be pilgrim stole out of the city—accompanied by two novices. The trio stealthily, yet rapidly pursued the course each night ; they crept furtively into some hiding place before each dawn. When

a land of music. The king detained him till the melting of snows. When the ways became open he was sent forth in magnificent pomp and protected with an armed escort and a staff of servants. A march of 200 miles brought our traveller to another Khanati after crossing a small desert called *Bai* where there were some Buddhistic monasteries. Then crossing of another small desert had to be done. Now there were before him the towering ranges of Thian Shaw called Khan Tenjri which has an elevation of 24,000 ft. a peak of perpetual snows where there is no shelter, one has "to sling up your cooking pot and lay your sleeping mat on the frozen ground." Despite absence of guides of experience, fit boots or ropes for the glaciers, cover for sleep at night, and poor food, our traveller did the climbing heartily. Some beasts of burden and some men of the caravan were lost through hunger and cold. It took one week to cross the higher ranges. Before Turks conquered the upland of Western Turkistan, nomadic tribes lived there. The nomadic ruler gave the pilgrim's party a gracious reception of which a graphic description is given by the traveller. Suffice it to say that sumptuous dinners were given consisting of meat and wines but our pilgrim was given "pure food" i.e., fruits and vegetables. The Khan kept him about his person for some days, tried to persuade him in vain not to go farther. The Khan accompanied him some little way on his journey. He arrived at Talas, and then Samarkund where Buddhism was practically dead, the monasteries were empty but Hiuen Tsiang had them reinhabited.

From Samarkund he crossed a pass and reached Oxus and crossed it. He then went to *Hwo* a Khanati where a son-in-law of the Khan of Ughairs lived. Here he met a monk who had dwelt in India. With him our traveller went to Balkh where he found one hundred monasteries and some three thousand monks. He spurned the gold ad jewels which the kinglets near Ballakh were ready to offer him.

Now near Nagarahara, in the district of Jalalabad, there

was a certain cavern where peradventure, the pious might behold the shadow which Buddha had cast on its walls. It had been granted to Sung-Yun to see it, when the Empress Dowager of a Tartar dynasty which ruled in Northern China sent him and another on an embassy to obtain Buddhist books (A.D. 518) ; and Hiuen Tsang was consumed by desire to see it also. His escort from Kapisa earnestly begged him not to make an attempt ; it was a rash and perilous project ; brigands were abroad ; and few indeed were those who might see the holy vision. They could not dissuade him ; so they left him and went home, and he took an old man as a guide. When he got near the cavern five brigands pounced upon him. He pointed to his monks' robe and told them, that, if they were brigands, they were none the less men, and he had no fear of men, or even of wild beasts, when sacred duty called him. He touched their hearts, and they let him go.

Although a man visited by visions and a dreamer of significant dreams, he spent a long time in the cave and saw nothing. Prostrations and convictions of sin were in vain. Then, quite suddenly, came a flash of light ; thereupon he vowed that he would not quit the spot until he should behold the veritable shade. In the end the reward of such persistent enthusiasm was bestowed ; he beheld the Buddha, attended by his sacred court, in all their heavenly splendour. But, just then, torch-bearers came into the cave, intending to burn perfumes in the holy place, and the glory disappeared. Hiuen Tsang ordered them to put out their lights, and lo! there was the vision as before. Five of the six torch-bearers declared that they beheld the shadow. It is characteristic of our pilgrim that he is careful to tell us that the sixth man saw nothing whatever. Never a shadow arises as to his good faith. Sung-Yun the Chinese ambassador and pilgrim, writing an account of his journey a hundred years before Hiuen Tsang, tells us how, "Entering the mountain cavern fifteen feet and looking for a long time (or, at a long distance?) at

the western side of it, opposite the entrance, at length, the figure, with its characteristic marks, appears ; on going nearer to look at it, it gradually grows fainter, and then disappears. On touching the place where it was with the hand, there is nothing but the bare wall. Gradually retreating, the figure begins to come into view again, and foremost and conspicuous is that peculiar mark between the eye-brows, which is so rare among men." And Hiuen Tsang tells us, in his "Records of Western Lands," that in later days the shadow had faded to a feeble likeness, although, by fervent prayer, it may be clearly seen, "though not for long."—"Four Pilgrims," by William Boulting.

He then goes to Bamian in the heart of Afghanistan, a great centre of Buddhism of the little vehicle. He was received by the ruler who housed him in his palace for five days. Here there were huge Buddha images hewn out of rock. Then the crossing of a mountain pass brought him to Kapisa of the Greeks, that is to say, within a few miles of Kabul the people of which were fierce and cruel. The ruler received the pilgrim very warmly. Monks quarreled as to in which monastery the pilgrim was to be accomodated. As a mark of honour he was asked to unearth a treasure buried under an image of Buddha, for the repair of a religious house.

(Abstracted from Boulting's "*Four Pilgrims*" pp. 1 to 64).

SHEONARAIN.

INTERNATIONAL BUDDHIST INSTITUTE AT SARNATH

Under the auspices of the Maha Bodhi Society of India, a meeting was held on Sunday, (Dec. 7th) at the Buddhist Hall to accord a hearty send-off to Revd. Dhamaloka Thera, Sasanasiri Thera, and the Samaneras, who were leaving for Sarnath, Benares, to start the International Buddhist Institute.

The meeting was attended by a large number of ladies and gentlemen, prominent among whom were Mr. Hirendra Nath Dutta, Attorney-at-Law, Mr. J. Choudhury, Bar-at-Law, Mr. N. Chatterjee, Mr. C. F. Leo, Consul General for China, Mrs. Leo, Poet Dr. Liu Yen Hon of China, Mr. S. C. Mookherjee, Bar-at-Law, Dr. Miss Stella Kramisch, Dr. H. W. B. Moreno, Mr. S. C. Mookherjee, I.C.S. The meeting was presided over by Dr. D. R. Bhandarkar.

At the outset, Mr. Devapriya Walisinha, Secretary, Maha Bodhi Society, gave a detailed account of the work to be undertaken at Sarnath which, being the place where the Lord Buddha preached his first sermon, was looked upon as holy by the Buddhists of the whole world. He told the audience how it was one of the long cherished dreams of Ven. Anagarika Dharmapala, the founder of the Maha Bodhi Society to found an Institute at Sarnath where studies in Buddhism might be carried on in perfect ease. Mr. Devapriya said that students would soon come from China, Japan and other countries to join the Institute and announced amidst applause the donation by Pandit Sheo Narain of Lahore of his splendid library and the promise of a gift of the entire Chinese Tripitaka to the Institute by His Holiness Toe Kai of China. He concluded by an appeal for funds and public sympathy. (Mr. Devapriya's speech is published in this issue).

Mr. Hirendra Nath Datta expressed his sympathy with the movement and gave his good wishes to the Acharyas and the Samaneras who were leaving for Sarnath.

Mr. S. C. Mukherjee, Vice-President, M.B. Society gave his blessings and hoped that the present Institute might grow up into a university during his life-time.

Dr. H. W. B. Moreno expressed the desire that the Institute at Sarnath should preach the eternal truths in Buddhism—which had found no preachers in India for many centuries past.

Dr. Miss Stella Kramrisch said that Buddhism was no longer confined to the bounds of Asia but that it was embedded

in the hearts of millions in Europe and America. She said that in Europe the number of persons who did not openly profess the Buddhist faith but were secretly Buddhists was very large. She pointed out how Buddhism in India brought about a renaissance in fine arts—specially architecture and painting. She was positive that a revival of Buddhism in India was bound to bring about progress of India in all directions.

Mr. N. Chatterjee asked the Bhikkhus to tell the Indian people that their Vihara at Sarnath was open to all persons, whatever their caste, creed or colour might be. He wished their mission all success.

Mr. J. Choudhuri said that the sight of the Acharyas and Bhikkhus brought before his mind's eye the vision of Buddha going to Benares to preach His faith. He said that at present in Europe, a person who had no knowledge of Buddha's philosophy would not be regarded as cultured and related how he had met at Paris a scientist of the Pasteur Institute—who was studying Buddhism seriously. Mr. Chaudhuri expressed the desire that Buddhism might again lead India to the Himalayan heights where she sat enthroned in days of yore.

Dr. Bhandarkar in winding up the proceedings said that he never thought that Buddhism was dead in India but that it was absorbed in the divers religious creeds of India. He believed that as there were in India many people who could not believe in a personal God, Buddhism was bound to be popular in India. He advised the Bhikkhus to make a comparative study of Buddhism and Brahmanical philosophy and also emphasised the necessity of their living in touch with the masses in India.

Rev. H. Dhammaloka Thera, in replying to the good wishes expressed by the various speakers, said:—

First of all it is my duty to thank you all on behalf of the staff and the students who are going to start "the International Buddhist Institute" at Sarnath. Venerable Anagarika Dharmapala's idea, as you have heard, is to organise this Institute after the model of the ancient Nalanda University.

We have a great and a noble scheme before us and we therefore very much appreciate your good wishes and promises of help. Buddhism teaches among other things, the necessity of acquiring and conserving Metta or love, Viriya or energy and Pañña or wisdom. You know that love according to Buddhism, is the most essential requisite so far as our dealings with our fellow men are concerned. Selfishness belongs to animal nature and ought not to be found in man. When we think only of our own comforts and are even ready to put others into inconvenience a man is degraded to the class of beasts. It is love, and not hatred—the spirit of service and not the spirit of mischief-making—that leads to real happiness which we are all hankering after. Now what is real happiness? Real happiness is that which does not lead ultimately to sorrow in some form or other. Suppose some children are taken ill and like to eat many things which are not suitable for them. Suppose also their parents allow them to eat whatever they want. Well, in such a case these children will be, no doubt, able to have some enjoyment for a little while but, to be sure, they will have to suffer after sometime. Similarly people may have some enjoyment by killing, stealing, speaking lies, committing adultery or drinking intoxicating liquor etc. But this enjoyment is sure to lead to sorrow in some form or other in their present life or in some future life. But real happiness never turns into sorrow. You know that there are many religions, creeds, castes and nations on earth. And I want to tell you that these social distinctions or differences of opinion need not create mutual hatred or enmity. Hatred never leads to real happiness but to suffering which may continue through a cycle of existences. A true Buddhist looks upon his neighbour whatever be his caste, creed, or nationality with the same amount of love and attention as he bestows upon himself, for "as I am, so he is." Well, friends, with such feelings of universal love and spirit of service, we are going to start our Institute at Sarnath. We hereby send our invitations to people of all

communities in the world. Though our resources are poor at present, it is our determination to try and develop this Institution into a great centre of learning where studies and researches in Buddhism may be carried on in peace and under the inspiration which the hallowed and cherished memories of the ancient Migadaya will create.

Let us in conclusion express our gratitude to Ven. Dharmapala who conceived the idea of this Institute and others who are helping us, for an institute like this—where men can meet in mutual confidence and with feelings of good will—helps to remove all artificial barriers between one country and another and contributes ultimately to peace and happiness of the world.

May all be happy.

KING MINDON'S REIGN

Miss May Oung delivered a very interesting lecture recently on "King Mindon's Reign" and the following is an extract from her speech :—

EVENTS IN BURMA.

Now we come to the events in Burma itself, I hope I have not dealt at too great a length on the events of the world outside our country. I wanted to show how King Mindon's reign fits into the general scheme of the world. Mindon Min was a son of Tharrawaddy Min and the brother of Pagan Min. While the Second Burmese War was going on, the anti-war party in the Burmese Court began to look upon Mindon as their leader. He, like his father was amiable and engaging in his ways. Well-read, pious and intelligent he had consistently denounced the war. Just when Pagan Min became suspicious and was about to seize Mindon and his

brother, they left Amarapoora and on the other side of the Irrawaddy they defeated the soldiers sent after them by the King. They then went on to Shwebo which had always been taken as the sign of revolt during Alaungpaya dynasty. They again defeated the force that was sent after them and within a month Mindon's brother and his supporters were in the suburbs of the capital. The rebellion was well planned. After 3 days of fighting and looting, they attacked the city which had now been guarded. Kanaung Mintha, Mindon's brother took the city after 46 days' fighting and proclaimed his brother king and he was formally appointed Einshemin. Mindon Min did not arrive till much later and it was not till the end of 1853 that he was consecrated king. Pagan Min was confined and allowed to have a court of his own in a corner of the palace. He lived for many years even outliving Mindon Min by a year.

Meanwhile the English had decided that they had had enough of the war and a draft treaty was sent to the Burmese Court. The British proclaimed the annexation of Pegu and fixed the boundaries 6 miles north of Myeda. They added that they would expel all Burmese soldiers in their territory and that if the Burmese intended, they threatened to resume hostilities to annex the whole of the Burmese Kingdom. Mindon Min saw this outline of treaty but he sent no reply. He merely ordered the cessation of fighting and let the treaty go by default. He was determined not to be recorded in history as the King who signed away territory. Mindon Min never quite got over the fact that Mindon, the town from which he got his name was in British territory. On many occasions he tried to raise the question of the retrocession of Pegu but the reply of Lord Dalhousie was firm and definite. Mindon was well-intentioned and he was anxious to secure peace and prosperity for his country. He professed no love for the British but he recognised their power and kept on friendly terms with them.

As far as was compatible with the maintenance of his own autocratic power, he was anxious to introduce western ideas

and civilisation into his kingdom. He sent envoys to Europe in order to study industrial arts and he sent young-men of good families to England, France and Italy to learn the language and customs. At the same time he kept the reins of government firmly in his own hands.

Three years after he came to the throne he founded Mandalay. Being a pious king, he built various pagodas and placed a new *hti* on the Shwedagon pagoda. He had the Tripitaka engraved and preserved in marble. The King also started factories of all kinds and bought all manner of machinery, he very early got some steamers, he set up saw mills and printing presses. In 1865 the first coins were struck at the Royal Mint ; iron foundries and furnaces were created and a perfectly equipped cotton mill was built but the latter was closed down and allowed to go to ruin. All these establishments had their European supervisors and managers, some of them were capable while others were merely eager for pay. He started coal and iron mines with modified success. Mindon Min was also very tolerant ; he not only built a School and Church for Dr. Marks but also sent a number of his sons to be taught English there.

He also gave great attention to the working of English system of telegraphs and had a line constructed from Mandalay nearly to the British frontier.

Although he had no soldierly qualities he appointed Europeans to the Army and tried to reform it but as he would not supply the necessary money General de Facieu who was at the head of the Burmese Army could not do much. Mindon Min's mind seemed to have chiefly taken up with trade but he knew nothing of political economy. He did not understand that without security of life and property, without roads and railways and without moderate and settled dues, trade could not expand. He tried to mix trade and government which was fatal to both. He gave loans to agriculturists in return for which he obtained the produce. This led to the British merchants accusing him of trying to evade the clause

restricting royal monopolies. In his endeavour to promote commerce, he extended patronage to European merchants, sometimes it was done very rashly and met with unbecoming return but naturally the personal connection with trade on the part of the sovereign was attended with endless complications. It had injurious effects but in no way did the royal trade in piece goods bear a resemblance to the royal monopolies given up by the Treaty of 1867. The King however yielded to friendly advice of the Political Agent and trade returned to its normal channel, the king being the chief loser.

GRAVE CHARGES.

Imperfect accounts were sent to the firms in England who accordingly submitted a memorial to the Home Government alleging that the King was acting contrary to treaties of 1862 and 1867. It was said that breaches of treaty had caused complete stagnation in trade and that they had also neutralised any effort which had been made for opening up trade with Western China via Bhamo. It was even asserted that the king had issued a Royal edict requiring all producers to sell only to his agent and all dealers in piece goods to buy only of his agents under pain of getting no redress in his courts in the event of their having any disputes with their customers. There was really no foundation for these grave charges though the action of the king was ill-advised. There is no doubt that there was an annexation party which existed among the merchants of Rangoon in the ranks of Government service. Even in 1853, some people demanded the occupation of the whole Burmese Empire and in 1869 vehement exhorations were made to the Indian Government to go in and seize the land on any preference whatsoever ; but Lord Mayo, the then Governor-General forbade the Chief Commissioner to pursue any course of conduct as would result in annexation. There was no real stagnation of trade as far as importation of piece goods from Europe was concerned, more piece goods had been sold though the local retail was depressed for a short time. King

Mindon had actually sent large quantities of cotton and other produce to Bhamo whilst a brisk trade was being carried on by the Chinese. He had also active means to keep the trade route open by building posts or guard houses along the Aaiping and across the Kachin hills.

Mindon Min tried also to introduce reforms into the internal administration. He introduced a uniform system of taxation. The Thathameda in 1861—tried to abolish the assigning of revenues to officials and to introduce salaries—not successful—(Lower Burma under Chief Commissioner 1862).

There was an unpleasant interlude during this peaceful reign in 1668. Myingun and Myingondaing rebelled—killed Einshemin—would have killed the king but for devotion of a handful of Court Officials—troops remained loyal—the rebels fled to Rangoon—interned and sent to Calcutta, escaped. Myingondaing lay in French Pondicherry and Myingun settled in Saigon. Same day that Kanaung Mintha was killed, his son Padeing Min fled to Shwebo—looked alarming at first—troops soon got together and Padeing Prince was taken prisoner.

Place of Einshemin remained unfilled. King Mindon died in July 1878. He was undoubtedly loved and esteemed by his people, his merit was that he was comparatively rational and sane, goodhearted and well-intentioned. Although he had the quick Alaungpaya temper and a moderate share of pride, he was free from cruelty and ferocity. Mindon Min seemed to have attempted to introduce too many reforms at the same time with the result that none of them were carried out effectively. If he had reorganised the internal organisation of the kingdom and placed the relations with the British Government on a more stable basis, his weak son could not have mismanaged the affairs to such an extent that he did in the next 7 years.

EXTINCTION OF BUDDHISM IN INDIA

In the last number of "The British Buddhist" Captain Ellam has given us the state of Buddhism in Siam. Dr. Pratt tells us of various phases of Buddhism and its numerous sects in Buddhist countries including Cambodia where we hear of Buddh Siva as well. I have no concern with the varieties of Buddhism in Asiatic countries. This is certain that except a feeble re-mention of Buddhism which I cannot call revival, Buddhism is extinct from India proper. The learned authors of "Times Historians History of the World" briefly describe the process of its disappearance thus :

"It is true that in the first Buddhist monuments eighteen to twenty centuries old, such as the balustrades of Bharhut, Sanchi, Buddh-gaya etc., the reformer figures solely as an emblem. Worship is accorded to the imprint of his feet and to the image of the tree under which he entered the state of supreme wisdom ; but we shortly begin to see Buddha represented as a God having place in all the sanctuaries. At first he is represented as alone or nearly so as in the most temples of Ajanta ; then gradually he appears in company with Brahman Gods : Indra, Kali, Saraswati, etc. as is to be seen in the Buddhist temples of Ellora series of monuments. Completely lost a little later in the crowd of gods that he had at first dominated, he comes, after a few centuries to be regarded as nothing more than an incarnation of Vishnu. From that day Buddhism has been extinct in India. (Historians' History of the World, Vol. II, P. 535).

Vincent Smith wrote :—

"The Brahmanical reaction against Buddhism had begun at a time considerably earlier than that of Fa-hien's travels and Indian Buddhism was already upon the downward path". (Smith, The Early History of India, 298).

Professor Samaddar says in regard to the above paragraph :—

"We may go even farther back. The reaction against the religion of the Buddha had become apparent even at the time of Pushya-mitra's celebration of the horse-sacrifice in the second century A. D. Two centuries afterwards Samudra Gupta and after him his grandsons followed. The recrudescence of Brahmanised Hinduism was clear during the Gupta period. The Muhammadan invasion helped to bring it about in Behar. That was the last vestige of Buddhism in these parts, though it lingered for a while in the minds of some sections of the people. The surviving ministers migrated to Orissa, founded Colleges in Southern India and stopped the tide of extinction by building Chaityas and Stupas". (Glories of Magadha, 139).

Buddhism in Nepal.

I have gone through four volumes of "Hindoo Iconography". I found only one plate in which Buddha appears in Indian Hindoo Pantheon. If Buddha was sincerely given the dignity of one of the avatars of Vishnu one should have expected that in the galaxy of avatars after the absorption of Buddhism by Brahmanism which Mr. Macauliffe (Religion of Sikhs, introduction) characterises as a "Leviathan" Buddha would have been present generally in Hindu temples. If he was so, why is he not now placed along side other Avatars in the present day?

Be it as it may let us see what is the condition of Buddhism in Nepal.

The monuments of India relate to us plainly, when we examine with care the statues and bas-reliefs with which they are covered, the history of the transformation of Buddhism. They show us how the founder who disdained all gods, finally became a god himself, and figured, after having been absent from all, in every sanctuary. How, after having been the head of the crowd of Brahmanic divinities, he gradually became

confounded with them until he finally passed out of sight entirely among their number. In order to place beyond dispute the theory just advanced in explanation of the transformation and disappearance of Buddhism from India, it will be necessary to place ourselves back in the Seventh Century of the Christian Era, or to discover a country which is undergoing a phase similar to that which India passed through at that epoch. Nepal, one of the craddles of Buddhism, is the region which opposed the strongest resistance to the transforming forces by which it was menaced as soon as it came in contact with ancient Brahmanism anl has now reached the very moment of transformation at which Buddhism has become mingled with Brahmanism without having been entirely swallowed up. The Hindu and Buddhist gods are so closely intermingled in the temples of Nepal, that it is often impossible to determine to which religion a particular temple belongs. This peculiarity has been remarked, though nothing has been offered in the way of explanation by those English Scientists who have made a study of Nepal. The fact so inexplicable, when not made clear by a study of the ancient monuments of India is perfectly apparent when they have been given careful examination. One notes as was said a little earlier that the same confusion of divinities prevails everywhere at a certain period, and it is easy to comprehend how ancient temples could be attributed even by learned Hindus first to one religion and then to the other. (Vol. II, Times Historians' History, p. 539).

PANDIT SHEO NARAIN.

NOTES AND NEWS

OUR GUEST.

We offer a hearty welcome to our distinguished guest from England, Mr. B. L. Broughton, Vice-President of the British Maha Bodhi Society, who arrives in Calcutta at the beginning of this month. We welcome him on behalf of the Buddhists

of India, the great land where our Lord was born, worked and passed away. The Buddhists of India are a handful and if the welcome we are able to accord him is not so grand or elaborate as in Buddhist countries it is not due to any lack of hospitality on our part but solely due to the fact that we are only a microscopic minority in this country. But we may assure our guest that the welcome is not a bit less cordial or warm on that account. We welcome him as a brother who does not come to this country for exploitation as many of his countrymen do but as a devout Buddhist who looks upon India as the holiest place on earth. He comes as a pilgrim to pay his homage to the sacred places of Buddhagaya, Benares, Kasinara etc. hallowed by the Blessed One. We wish him a very pleasant and joyous sojourn in India and hope wherever he goes he will be received as a brother.

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A VISIT TO BURMA.

We are glad to be able to announce that a deputation consisting of Revd. H. Dhammaloka Thera, Rai Bahadur Pandit Sheo Narain, Mr. B. L. Broughton and Devapriya Walisinha, Secretary, Maha Bodhi Society, is visiting Burma towards the close of February this year. We are informed that the purpose of the visit is three-fold. First of all, it is intended to obtain financial help for the completion of the Mulagandhakuti Vihara at Sarnath, and the proposed Institute in connection with the same ; secondly to discuss the possibility of opening a branch of the Maha Bodhi Society in Burma, and thirdly to enlist the sympathy of the Burmese Buddhists for the work of the Maha Bodhi Society in India and to bring about closer co-operation between the Buddhist workers of India and Burma. This is the first time that such a deputation is sent to a Buddhist country and the visit ought to be welcomed by all lovers of the Dhamma. Burma with her characteristic generosity has always responded to the appeals of the Maha Bodhi Society for funds and the deputation

will be able to thank the generous supporters personally. Inspite of the trade depression and various other difficulties facing Burma we are sure that our Buddhist brethren will help the deputation to make its mission a success. Mr. Broughton will also speak about the spread of Buddhism in the West. His consent to join the party will afford the Buddhists of Burma an opportunity to come in personal contact with an English Buddhist who is devoting all his time and energies for the propagation of Buddhism in his own country.

Associations and individuals desirous of inviting the party are requested to communicate with either U Thwin, Rice Miller, 17, 28th Street, Rangoon, Burma, or the Secretary, Maha Bodhi Society, 4A, College Square, Calcutta.

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PANDIT SHEO NARAIN'S GIFT TO THE BUDDHIST INSTITUTE AT SARNATH.

Pandit Sheo Narain, the well-known Buddhist of Lahore, and one of our most prominent members, has made a gift of his extensive library of rare and valuable books to the Buddhist Institute at Sarnath. The Panditji is a great lover of literature and has spent a considerable amount of money in purchasing standard works on Religion, History, Philosophy and other subjects of which he is a painstaking student. Our readers are no doubt familiar with his contributions mostly dealing on the relation of Buddhism to other faiths. As the Buddhist Institute at Sarnath is going to be a settled fact he has taken the earliest opportunity to present the Institute with his valuable books. To a lover of literature like Panditji the most valuable possession is a good library and this priceless possession he has gladly given to the Society. This is one more illustration of the great love he has for Buddhism and his desire to disseminate it in India and we take this opportunity to offer him the Society's grateful thanks. With his books as the nucleus we hope

Sarnath will soon have a splendid library for the students who wish to study in peace at the sacred site. Books and magazines, especially dealing on religion and Philosophy, will be thankfully accepted by the Librarian, Buddhist Institute Library, Sarnath, Benares Cantt., India.

* * * * *

SARIPUTTA AND MOGGALLANA DAY.

At the suggestion of the Venerable Anagarika Dharmapala the Maha Bodhi Societies of India and Ceylon celebrated the anniversary of the Parinirvana of Sariputta and Maha-moggallana in November last. This is perhaps, the first time in living memory that these two greatest saints of Buddhism have been remembered by a public celebration in India. Sariputta and Moggallana were the two chief disciples of the Blessed One and all students of Buddhism are aware of the important part they played in carrying the gospel of the Buddha far and wide. It is said that Sariputta resembled the Lord Buddha in various ways and as a preacher of great charm and fascination he had few equals. Many were the occasions when the Lord Buddha himself sat listening to his wonderful discourses.

It was a happy thought that suggested the celebration of this day and we are thankful to our revered leader for reminding us our duty towards these two great leaders of the Dhamma. The more we think of them the more we become aware of their greatness. We shall fail in our duty as Buddhists if we forget to honour their memory. We hope the anniversary will be increasingly celebrated all over Buddhist countries.

* * * * *

EARTHQUAKE IN BURMA.

In a previous issue we had the occasion to refer to the disastrous earthquake that occurred at Pegu, and hardly a year has passed when we are stunned by the news of another

great calamity, this time at Kyaukpyu. According to the papers thirty six persons have lost their lives as the result of the upheaval and many have sustained serious injuries while the damage to property is enormous. It will take years to rebuild the devasted locality. Nature has bestowed on man her vast store of wealth but now and then she takes delight in destroying all that she has helped to build just as a child takes delight in pulling down the house of sand he has built. To those who believe in a personal god this is his will but to the Buddhists who do not pin their faith in such a being these disasters can only be attributed to the changing nature of the elements. Change and impermanence are inherent in everything, so the quiet of the world is now and then disturbed by an upheaval. It is for Science, if it can, to discover the real cause of such disasters.

Burma is a Buddhist country and we have no doubt that our fellow Buddhists will face such calamities with equanimity and find in them the confirmation of the truth of the Dhamma—"decay and death are inherent in all component things, work out your salvation with diligence."

We express our deep sympathy with the sufferers of the earthquake.

* * * * *

Distinguished Visitors from China.

Among the prominent oversea-visitors to our headquarters during the cold season which invariably brings them to this country, are two famous Chinese Buddhists. One is a venerable Buddhist priest who has grown grey in the service of his religion in China and the other an ex-general who has fought many battles for the consolidation of the Republic of China but now an out and out pacifist and a messenger of peace.

His Holiness Toe Kai, President of the Eastern Buddhist Society, is well known in China for his efforts to keep the flag of Buddhism flying in that vast continent. He has been

organising Buddhist Societies and preaching the Gospel of the Buddha all over his motherland and is now on a visit to the holy places in India. He honoured our Society with two visits and has graciously promised to send the whole of the Chinese Tripitaka as a gift to the Buddhist Institute at Sarnath. We offer His Holiness our grateful thanks for the promise of this valuable gift. We hope His Holiness will be able to co-operate with the Maha Bodhi Society in bringing back Buddhism to the land of its birth.

General Liu Yen Hong who is an author and a poet has been staying as the guest of the Society for sometime and is on his way to Geneva to launch an anti-war campaign. Having personally seen the sufferings caused by warfare he is devoting his time for the abolition of the same. He addressed a largely attended meeting of the Maha Bodhi Society about his scheme. We wish him every success in his efforts. We are glad that inspite of his anti-war activities he has promised to co-operate with the Maha Bodhi Society in spreading the Dhamma which we believe is the surest method of preventing war.

FINANCIAL

MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 66.927-12-1. *Collected by U. E. Maung, Retired E. A. C., Yamethin*:—U. E. Maung Rs. 10/-; U Maung, Treasurer, Rs. 3/-; U Tun Win, Inspector Land Records, Re. 1/-; Daw E. East Moat, Re. 1/-; Maung Pu Nyo, Revenue Surveyor, Re. 1/-; Ma Ma Khin, As. 8/-; Maung Kyaw, As. 8/-; Maung Hla Khaing, As. 8/-; Maung Oung Khin, As. 8/-; Maung Po Lwe, As. 4/-; Maung Mya, As. 2/-; Maung Tun Maung, As. 4/-; Total Rs. 18/10/- ; less As. 4/- for com. Rs. 18/6/- ; Poddie Singho, Queensland, Rs. 9/8/-; J. F. Ford, Queensland, Rs. 6/12/-; Mrs. Alma Senda, Benares, Rs. 1,000/- (paid direct to Imperial Bank) ; S. N. Barua, Delhi (Dec.) Rs. 5/-; Dr. N. N. Roy, M.B., Calcutta, Re. 1/- (Nov.); S. C. G. Khasnabis, M.A.,

Calcutta, Re. 1/-; Tandin Wang Chen, Calcutta, Re. 1/-; Darji Lama, Calcutta, As. 8/-. Grand Total, Rs. 68,000-14-1.

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the month of November 1930.

RECEIPTS.				EXPENSES.			
Subscriptions ...	94	5	0	Stamps	0	5	0
				Blocks	21	14	6
				Paper	44	3	6
				Printing	131	14	0
				Cooly	0	3	0
Rs.	94	5	0	Rs.	198	8	

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the month of November 1930.

RECEIPTS.				EXPENSES.			
Dr. N. N. Roy establishment a/c Rs. 4, food a/c Rs 3	7	0	0	Stamps	28	6	0
Arunkumar Barua for Gaya Dharmasala water tax ...	4	14	0	Charity— 2 Poor women ...	2	0	0
Rev. Sugunapala and Party— Food a/c	3	0	0	Budhadevasevasram ...	7	8	0
Jacob La, Donation ...	5	0	0	Electrict bill	15	8	0
U. Saw Hlaing, Donation	5	0	0	Wimalananda a/c— Tuition fee ...	30	0	0
Admission fee ...	5	0	0	School fee	5	8	0
Membership fee ...	5	0	0	Coat	16	13	0
Rent of hall	40	0	0	Miscellaneous ...	4	13	3
House rent for Sept. ...	110	0	0	Secretary's visit to Benares	51	12	6
Interest from Sk. A. Gunny for Sept. ...	250	0	0	Miscellaneous	25	0	9
Interest from Mallick Sept. & Oct. ...	416	11	0	Mr. Devapriya a/c. ...	2	13	0
Mr. Alahakons's salary for Oct.	50	0	0	Remington Typewriter Company	20	0	0
Rev. Dhammaloka a/c	50	0	0	*Salary and allowance* :— Calcutta	118	0	0
				Sarnath	65	0	0
				Gaya	27	0	0
				Mr. Alahakone's Salary for October ...	50	0	0
				Debising's Pension ...	12	0	0
				Old Durwan's Pension	5	0	0
				Paid to Sugata Kanti's mother	30	0	0
				Food a/c.	114	13	0
				Bolpur a/c.	225	8	6
Rs.	951	9	0	Total Rs.	857	8	0

MULAGANDHAKUTI VIHARA, SARNATH

Statement of expenditure incurred up to end of December 1930.

			Rs.	A.	P.
1925					
March		M. C. Khanna for preparing plan	200	0	0
,,	23	A. B. Mendis	10	0	0
,,	28	A. B. Mendis	2	0	0
,,	30	A. B. Mendis	100	0	0
		A. B. Mendis (paid by Cheque) ...	500	0	0
		Dr. Sobharam's Bill (a/c Mendis) ...	14	4	0
June	21	J. M. Ghose for digging foundation as per Bill	254	8	0
Aug.	19	Messrs. S. N. Sanyal & Sons ...	3,000	0	0
Sept.	11	Drawing Materials Sent to A. B. Mendis	67	10	6
,,	20	A. B. Mendis on a/c salary ...	100	0	0
Oct.	20	A. B. Mendis on a/c of petty expenses	30	0	0
		M. O. Commission	0	6	0
Dec.	25	A. B. Mendis on a/c Salary ...	100	0	0
1926					
Feb.	2	Messrs. Sanyal & Sons, on a/c of Bills	7,000	0	0
May	5	A. B. Mendis on a/c Salary ...	850	0	0
		A. B. Mendis, Petty expenses as per Bill	72	3	0
1927					
June	17	Mr. Hari Chand to pay for preparation of plans	100	0	0
Aug.	27	Babu Parmeshri Das, C.E. Allahabad for preparing specification, etc.	150	0	0
Sept.	15	The "Statesman" for advertisement regarding-tenders in 4 issues ...	60	0	0

			Rs.	A.	P.
Sept.	26	The Manager, "Leader" for advt., regarding tenders in 4 issues ...	25	0	0
Oct.	14	Secretary's train fare and carriage hire, etc. at Benares ...	30	2	0
,,	31	S. N. Sanyal final payment on a/c of materials, etc.	4,000	0	0
1928					
Jany.	16	Harichand Esqr. to pay Draftsman for December, 1927 ...	40	0	0
,,	24	Burma Stationery Co. for printing donation lists	5	0	0
Feb.	10	Harichand Esq. to pay Draftsman for January	36	2	0
		Sri Gouranga Press for printing 2000 copies of appeal ...	22	0	0
May	23	Draftsman for April, 1928 ...	40	0	0
July	5	,, ,, May & June, 1928 ...	80	0	0
Aug.		,, ,, July to October ...	160	0	0
Nov.	15	Paid to Contractor by cheque ...	13,673	0	0
Aug.	15	Paid to Contractor by cheque ...	8,068	0	0
June	27	Secretary's visit to Sarnath ...	43	4	0
Oct.	22	Ditto. Ditto.	45	0	0
		Draftsman's salary for November to January, 1929 (at Rs. 40/-) ...	120	0	0
,,	31	Framing Sarnath Appeal ...	1	4	0
Dec.	28	500 receipt forms printing ...	4	1	0
1929					
Jany.	23	Art paper for printing Sarnath Photo	7	0	6
Feb.	18	Visit to Sarnath (Secretary) ..	49	7	0
May	31	Paid to Contractor by cheque ..	12,148	0	0
July	20	Secretary's visit to Sarnath ..	38	2	3
		Draftsman's salary for Feb. to June	200	0	0
Oct.	21	,, ,, July to Oct. ..	160	0	0
..	21	Secretary's visit to Sarnath ..	32	8	3

			Rs.	A.	P.
Nov. :		Paid to Contractor	17,857	0	0
1930					
March	21	Engineer's travelling expenses ...	50	0	0
Do.		Paid to Contractor M. Govila ...	13,039	9	0
May	2	Telegrams	17	3	0
,,	3	Blocks	6	7	3
,,	23	Secretary's travelling expenses ...	44	2	0
June	4	Advance for Ledger	15	0	0
July	7	Paid to Contractor	14,117	13	0
,,	19	Secretary's travelling expenses etc. ...	54	6	0
Dec.	15	Paid to Contractor M. Govila ...	15,000	0	0
		TOTAL	101,902	0	9

TREASURER.
Maha Bodhi Society.

ANICCA VATA SANKHARA

RUPAM JIRATI MACCANAM NAMAGOTTAM NA JIRATI



MRS MARY E. FOSTER, PATRONESS OF THE MAHA BODHI SOCIETY AND THE VISAKHA OF THE MODERN BUDDHIST WORLD.

Born Sept 21, 1845. *Died Dec. 22, 1930.*

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं । देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA

Vol. XXXIX] FEBRUARY, B. E. 2474 / C. E. 1931 [No. 2

Aniccā Vata Saṃkhārā

MRS. MARY ELIZABETH FOSTER OF HONOLULU PASSES AWAY.

We have the sad duty of informing our readers all over the world of the death of our esteemed patroness, MRS. MARY ELIZABETH FOSTER of Honolulu—which unhappy event took place on the 22nd of December, 1930. The sad news reached India rather late and this accounts for this belated publicity on our part. We have decided to bring out a special issue, next month, in honour of the much lamented Visākhā of the modern Buddhist World. All articles about her life and activities will be very welcome.

EDITOR,
The Maha-Bodhi Journal.

THE LATE MARY FOSTER

TO THE EDITOR OF THE MAHABODHI.

SIR,—Buddhist India must, indeed, be grieved to hear of the death of Mrs. Mary Foster of Honolulu. She was a true friend of India; and although she lived in that island in the Pacific, leagues away from our country, her heart turned to the people and the religion she loved. She was a queen and queenly were her gifts for the advancement of enlightenment in Buddhism. To-day many a stately edifice in Calcutta, in Sarnath, yea in London, stands as a silent and ineffaceable memorial to her munificence. She had learned of the great Teacher, that to give is to possess and that to possess is to lose. As one who witnessed the re-beginnings of Buddhism in Calcutta and at Sarnath, associated with great workers like the Revd. Anagarika Dharmapala and others, I offer unstinted praise to her honoured name. India is passing through many a phase, but in the end the eternal verities will stand; and India will not be cast down if she maintains the standards raised by seers like Buddha and his followers; nor will she forget the charities of her best and most loved, in which roll, the name of Mrs. Mary Foster holds no mean a place, for posterity to come and behold.

Yours etc.,

H. W. B. MORENO.

Calcutta, January 16.

BUDDHISM AND TRUE BROTHERHOOD

By A. H. Perkins.

The Crest and Crowning of all Good.
Lite's final Star is brotherhood :
For it will bring again to Earth,
Her long lost poesy and birth;
Will send new light on every face,
A kingly power upon the Race,
And till it comes we men are slaves,
And travel downward to the dust of Graves.

Come clear the way, then clear the way,
Blind creeds and Kings have had their day.
Break the dead branches from the path :
Our hope is in the aftermath.—
Our hope is in heroic Men,
Star led to build the world again.
To that event the ages ran;
Make way for Brotherhood,—Make way for Man.

Edwin Markham Power.

The term Brotherhood is one we often hear used ; in fact we meet the expression from many quarters, it is written about in the newspapers and the popular press, and is expounded from many of the pulpits and platforms of the various Christian Sects that are so numerous in the Western World to-day. Those peculiar Religious Bodies whose divergent tenets seem to appeal so strongly to those illiterate and simple-minded people, who seek in superstition and impossible dogma, an outlet for their devotional zeal, and fanatical enthusiasm.

Every political reformer that seeks to thrust his particular palliative on a long-suffering public, prates about it, while even the established Churches have their Bishops, and their Deans, to say nothing of the lesser shining lights, constantly

reiterating, with a parrot-like persistency, their particular ideas with regard to the Fatherhood of God, and the Brotherhood of Man.

Alas! this particular term has long since ceased to have any very definite meaning, and it is swallowed up by the unthinking crowd, with the fond hope that the pious reiteration of a dogmatic formula, may somehow or other prove of value in reducing to some small extent that suffering which even the pious Non-Conformist, despite his conscience has at least recognised as existing.

I remember some years ago we had a Sunday Lecture Society in Portsmouth, its platform being open for the discussion of any subject as long as it was debated with decorum and courtesy ; therefore the subjects were varied and many extending from free love, atheism, and anarchy to the consideration of the Christian creed and the virgin birth. I had the honour to be the Secretary, at the particular time of which I am speaking, and the Committee had decided that a lecture on Buddhism would be both interesting and instructive, therefore we looked around for someone of importance to hold forth.

Now we were not only short of speakers, but alas we were short of money also, so it was decided to approach the President of the Portsmouth Brotherhood, whose motto is "Deeds, not Words," and see if they would allow a lecturer, if one could be found, to give a lecture on the Sunday afternoon at the Brotherhood, and we proposed to have one by the same lecturer on Sunday evening at the Lecture Society, the expenses if any to be shared.

Now, I was deputed to find a lecturer and to approach the President for his permission. My Friend, the late Captain Ellam, who was then Secretary of the old Buddhist Society of Great Britain and Ireland, at once offered to fill the gap, and to give a Lecture on "Brotherhood from the Buddhist point of view." Here I thought would be something that should at once prove interesting, and acceptable to both Societies.

But, alas, when I approached the President with the suggestion, he politely thanked me and said that though they were always open to lectures of an interesting and instructive nature, the proposed subject could not be entertained for one moment as, though the Brotherhood was non-sectarian, it certainly could not allow anything that savoured of heathenism to be propagated from its platform.

Such, my friends, seems to be the prevailing attitude of Christian Society to-day towards a practical realization of this much-maligned term Brotherhood.

Yet the greatest minds and the keenest intellects of all the great religions of the World, irrespective of their creed, have always insisted that true Brotherhood was the greatest necessity of Mankind, but this lesson of Brotherhood has to be learnt in the bitter school of experience. Let us cast our eyes back over the pages of history and trace its pages back into the mists of the dim and distant past ; do we not find the whole of human history saturated with blood and blistered with tears?

Look for a moment at the grim struggle of the uprising of the human race from the brute, when the human mind was not and the lesson of Brotherhood had to be learned in the bitter school of experience, by the slow growth of love, and the gradual welding of man, first to his kin, and then to his kind. The first men who walked in the red dawn of time lived every day for himself, his heart a sanctuary of suspicion, every man feeling that every other was a hidden enemy and therefore his prey.

So there was War, Strife and bloodshed. Slowly arose the gleam of truth, that it was better to help than hurt, and man was organized into Clans and Tribes. But Tribes were divided by rivers, mountains and other natural barriers, and men on one side of the river felt that men on the other side were their enemies, and again there was war, pillage, and sorrow.

Great Empires arose and met in the shock of confiict leaving trails of skeletons across the earth, but gradually the

truth began to dawn, the wise man and the philosopher began to recognize the necessity of Brotherhood and its glorious possibilities for the human race. These truths have been recorded in all the great religious and ethical scriptures of the world.

Still the majority would not listen ; the thoughts of self and self-advancement here or hereafter took precedence of all else in their lives, and crossing rapidly across the vale of time, we find that civilization has taken advantage of science and has applied its laws to the making of Social life possible on a more humane scale. The advent of the steam engine, the discovery of the internal combustion engine, and the laws and practical application of elecricity in inter-communication between the nations have brought the ends of the earth far nearer than ever before.

Men of all the nations of the world have met and mingled, passed and repassed and are beginning to learn that human nature is, as it has always been, much the same everywhere. All men have the same hopes and fears, the same aspirations and the same love of life, yet there are many things which divide and estrange men from one another.

Not satisfied with natural barriers men have erected walls of caste and sect to exclude their fellows and the men of one sect are sure that the men of the other sect are wrong and doomed to eternal damnation ; thus when real mountains no longer separate man from man, mountains are made of molehills, the same old mountains of misunderstanding are not yet cast into the sea. Barriers of race, of creed, of caste and of colour, of habit and custom as well as diversity of interest separate man to-day isolating him more than when natural barriers were insurmountable, begetting as of old suspicion and hatred. Still there is war, waste, and woe and through it all men are unjust and cruel not only to the so-called lower animals, but to their own kind, because they are still unacquainted with their fellows.

Therefore mutual forebearance and goodwill are the first

essentials in any attempt to bridge the gulf and to weld humanity into a great league of sympathy and service which alone constitutes true Brotherhood.

Towards a great friendship and Brotherhood the World is slowly moving, though there are difficulties and delays, reactions and reconstructions. That day, foreseen by all the great seers and risis, will surely come, though long deferred, when nations will be reverent in the use of freedom, just in the exercise of power, humane in the practice of wisdom, when no man will ride roughshod over his fellows, when no man will starve in the midst of plenty, no woman break her gentle heart with sorrow and anguish over troubles which are of man's making, and no little child be made wretched by bigotry and greed, but the beneficient spirit of Brotherhood will weave all the threads of human Destiny into one mystic cord of fellowship, encircling the earth in the true unity of spirit and the bonds of peace.

For if the law of life is love, if men are to be won away from hate, if those who doubt and deny are to be won over to faith in the ultimate divine destiny of mankind, if the race is ever to be led into a life of service in contradistinction to a life of selfishness, it must be by the fine art of Brotherhood and Friendship, the complete recognition of that great Buddhist truth—the complete uniformity and akinness of all sentient life. Then indeed will man recognize that he is indeed a Bodhisatva, bearing within his heart of hearts that tiny seed of divinity that will one day blossom forth into glorious Buddhahood.

One of the ancient Eastern Scriptures tells of a parable how the Gods had stolen from man his divinity and met in council to discuss how they should hide it ; one suggested that they should carry it to the other side of the earth and bury it, but it was pointed out that man is a great wanderer and might find it even on the other side of the earth. Another proposed that it should be dropped into the depths of the sea, but the same fear was expressed that man, in his insatiable curiosity

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essentials in any attempt to bridge the gulf and to weld humanity into a great league of sympathy and service which alone constitutes true Brotherhood.

Towards a great friendship and Brotherhood the World is slowly moving, though there are difficulties and delays, reactions and reconstructions. That day, foreseen by all the great seers and risis, will surely come, though long deferred, when nations will be reverent in the use of freedom, just in the exercise of power, humane in the practice of wisdom, when no man will ride roughshod over his fellows, when no man will starve in the midst of plenty, no woman break her gentle heart with sorrow and anguish over troubles which are of man's making, and no little child be made wretched by bigotry and greed, but the beneficient spirit of Brotherhood will weave all the threads of human Destiny into one mystic cord of fellowship, encircling the earth in the true unity of spirit and the bonds of peace.

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One of the ancient Eastern Scriptures tells of a parable how the Gods had stolen from man his divinity and met in council to discuss how they should hide it ; one suggested that they should carry it to the other side of the earth and bury it, but it was pointed out that man is a great wanderer and might find it even on the other side of the earth. Another proposed that it should be dropped into the depths of the sea, but the same fear was expressed that man, in his insatiable curiosity

might dive deep enough to find it even there. Finally after a space of silence, the oldest and the wisest of the gods said :—"Hide in man himself as that is the last place he will ever think of looking for it." So it was agreed as the gods considered this the most subtle form of strategy.

Man did indeed, wander over the earth for ages seeking in all places, high and low, before he thought to look within himself for the divinity he sought. At last slowly and dimly he began to realize that in the sanctuary of his own heart, nearer to him than the breath he breathes was the object of his search, and that it was not an external thing but his own inner being and that therefore it was essential to recognize and acknowledge that as a man thinks, so he becomes, that at the bottom of all his disguises and under all his outer trappings a man is only personification of his own thoughts, his own deeds, and his own acts. Our thoughts have made us what we are, our thoughts shape us and frame us, and good or evil thoughts follow us all in this life and in the many rebirths that are before us closer than our own shadows.

In that grand old Buddhist Scripture the Samyutta Nikaya it is set forth how deeds live on :

> "Naught follows him who leaves this earth ; for all things must be left behind ;
>
> Wife, daughters, sons, one's kin and friends, gold, grain and wealth of every kind.
> But every deed a man performs, with body, or with voice, or mind,
>
> Tis this that he can call his own,
> This will he never leave behind.
> Deeds, like a shadow, ne'er depart : bad deeds can never be concealed ;
> Good Deeds cannot be lost and will in all their glory be revealed.
> Let all then noble deeds perform, as seeds sown in life's fertile fields ;

For merit gained this life within, rich blessings in the next will yield."

Let us then try to break away from every groove of bigotry and sectarian narrowness, even if it may seem unorthodox to our preconcieved religious views and in our endeavour to realise Brotherhood consider only what is fair, just and equitable.

May I ask you to consider for a few moments that beautiful prayer from the Litany of the Church of England:

"That it may please thee to bring into the way of truth All such as have erred, or are deceived.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; to raise up them that fall; and finally to beat down Satan under our feet.

That it may please thee to succour, help and comfort all that are in danger, necessity, or tribulation.

That it may please thee to preserve all that travel by land, or by water, all women labouring of child, all sick persons, and young children, and to show thy mercy on all prisoners and captives.

That it may please thee to have mercy on all men, the fatherless children, and widows, and all that desolate and oppressed.

That it may please thee to forgive our enemies, persecutors and slanderers and to turn their hearts.

That it may please thee to give to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us good Lord."

Let us, therefore, with those words of broad charity, and sweet kindliness still ringing in our ears, remember the ill requited labour, the loveless and unhonoured lives, to which an evil social system has doomed millions of our human brothers and sisters, to say nothing of those lives that are still climbing

on the lower rungs of the great ladder of evolution, living under no apparent hope of respite or salvation.

I would ask you how much pity we bestow upon our prisoners and captives, how much provision we make for the fatherless children and widows what amount of succour, help and comfort we bestow upon or vouchsafe to all that are in danger, necessity, and tribulation, and with regard to the kindly fruits of the earth, who produce them, and who enjoy them.

Those pregnant words of the Christian Litany can only be translated into something deeper than words, into those deeds that Buddhism tells us we can never leave behind, if they are carried out in the terms of true Brotherhood, that shall encircle the world with love and friendship, irrespective of race, or creed, colour, or position. Let us therefore see that in the near future they stretch across a sorrow-striken world in letters of gold.

Let us examine in a true Buddhist spirit all means proposed to alleviate, to palliate, and to do away with poverty, war, colour-hatred, and class and racial oppression, and let us endeavour to find some means that will indeed confer prosperity, true knowledge, and freedom on all men.

If we look around the professedly Christian world of today, we find very little of the gentle spirit of its master. Christian they are in name, but I can discern little of Christ in their ideals, in their Institutions or their daily lives ; for if to praise Christ in words and to deny him in deeds be Christianity, then London, New York, Paris, and Berlin are Christian cities, but alas, we all know that they are very far from that. For it is self-evident to the most humble student that our common ideals are anti-Christian, and that our commercial, foreign, and social life and affairs are run on anti-Christian lines.

The League of Nations is only one of the many Associations that have been born within comparatively recent date to try to prevent war, and racial hatred, and to spread the

principles of Brotherhood and co-operation in a world torn asunder with selfishness, bitterness, and greed. Long may they survive, for they are sorely needed amid the turmoil of the competitive struggle for place and power to-day.

But to achieve universal Brotherhood we must recognize that the sole difference between the worst man and the best is largely a difference of opportunity, that is to say, that environment and heredity contribute largely towards the making of one man amiable and another churlish, one strong, and another weak, one vile and another pure.

Every man is alike when he has to pay the bill that his Karma presents, for as we sow, so also do we reap. Let us then not censure those who offend our particular susceptibilities, for just as the sun shines alike on both the evil and the good, so does our Buddhist conception of the Cosmic Law teach us to show love and kindness to all living creatures.

Therefore let us be the champions of the weak against the strong, for as all the great world Teachers have insisted that man should love and respect his fellows, let us who profess to be followers of the greatest of all World Teachers —THE LORD BUDDHA—begin by loving the weakest, and those whom the world would condemn as the worst, for they have so little love, counsel, or comfort, while those who have advanced farther on the evolutionary scale have perhaps so much more.

Let us ever remember how inter-dependent we all are on one another, how each one of us has been influenced by his fellows, by the thoughts of his ancestors, thousands of generations, long since passed away.

Let us not forget what an enormous influence the life and teaching of all the mighty intellects of the past have had upon the individual both for good and evil. Have they not influenced us all beyond even anything we can possibly conceive?

Those rare blossoms of the human race like the Buddha have given an enormous impetus to all men to conceive and

to live a nobler and a higher life, by putting the means and pointing the way whereby that glorious millennium of a golden age of true Brotheihood can be realized.

For nearly fifty years before the Great War, Europe was an armed camp, men lived upon the verge of a volcano that threatened at any time to break into an eruption that would engulf them and all they held dear. All men lived in constant hope that the threatened conflict would be averted, and in constant fear that this hope was futile, and that mankind would be blotted out by the approaching catastrophe.

For ever the rumblings of the approaching storm grew louder, and as they broke in upon our reveries, they seemed to tell us that slowly but surely the coming armageddon would sweep away all our vaunted civilization, our culture such as it was, and leave us all struggling in a welter of blood, like brute beasts that have no understanding,red in tooth and claw, every man's hand against his neighbour, though many professed to believe firmly that fallacious doctrine: that to be well prepared for war made peace certain.

Then came the great catastrophe, when in August 1914, after nearly 2,000 years of Christian teaching, Europe was plunged into war, and its ghastly results will last for decades and its inequities will rise up out of the past and will condemn our fervent professions of faith as a ghostly sham and a mockery of the teachings of Europe's greatest Teacher. The cry went up: let this be a war to end war. How many of the nations of the World to-day, struggling under taxation, and oppression have really realized how false was that slogan?

Buddhism has always taught that "Hatred ceases not at any time by hatred but by love.

All the great Teachers and founders of the various religions of the world have spoken in the same strain. It is recorded in the Bible that Jesus said to his Disciples :—

> "Love ye your enemies, and do good and lend, hoping for nothing in return".

"Be ye merciful as your father in heaven is merciful,
Condemn not and ye shall not be condemned.
Forgive and ye shall be forgiven".

or again, it is recorded in the gospel of St. Mathew that Jesus said: "that all that took the sword should perish by the sword".

We find it recorded in the Hindu Scriptures the following statement:—

"The elder brother is the same as the Father, the wife and the son are one's body. The servant folk are one's shadow, the daughter is the most deserving of compassion, though slighted by these let a man bear it ever undisturbed.

"He who seeth all beings in the self, and the self in all beings hateth no more."

"for the well being of all beings was Dharma declared. That only which brings such well being is religion. This is sure ; for the making harmless of all beings was religion declared." That which secureth preservation of beings is religion. This is sure. He only who is the Friend of all beings—who is intent on the welfare of all beings with act and thought and speech knoweth religion."

"Knowing the Supreme to be all beings, the wise extend love to all creatures undeviatingly."

From the Zoroastrian Scriptures I quote the following text:—

"If I have committed any sin against the law of Brotherhood in relation to my father, mother, sister, brother, mate or children, in relation to my leader, my next of kin and acquaintances, co-citizens, neighbours, my own townsmen, and my servants —then I repent and pray for pardon."

The Jewish Scriptures again tell the same truth:—

"When ye reap the harvest of the land, thou shalt not wholly reap the corners of the field, neither shalt

> thou gather the gleanings of the harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of the vineyard. Thou shalt leave them for the poor and the stranger ; I am the Lord thy God . . Thou shalt not avenge, nor bear any grudge against thy people, but shall love thy neighbour as thy self . . And if a stranger shall sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as yourself."

From that great Chinese Classic Toa Teh King I quote the following :—

> The Master fights by means of love, then he conquers.
> He keeps guard by means of it, then he is impregnable.
> Heaven will save him, and by love defend him.
> He who loves, in being a soldier is not warlike.
> He who loves, in fighting is not angry.
> He who loves in conquering does not grasp for self.
> He who loves, in employing men is lowly before them.
> This is called the power of using men.
> It is called union with Heaven ; Of old it was man's highest aim.
> A great Soldier used to say : "I plan not to be a Lord, but to be a follower.
> I plan not to advance an inch, but to recede a foot.
> This is called—advancing with the advance of the inner life.
>
> There is no greater calamity than to engage in war, and to engage lightly in war is to lose our treasure of gentleness.
>
> Therefore when soldiers, who are equally strong meet, he who is compassionate will conquer."

India under the great Buddhist Emperor Asoka became one of the greatest countries the world has ever seen, for

we find that the grand principles of humanity and universal Brotherhood were made a part of the life of the nation, for the great King Asoka put the ideal into practice, a thing which the Christian World has never succeeded in doing, and cannot do to-day.

Moreover throughout the 2500 years that have elapsed since the great Master passed away, the Buddhists of the world have never attempted to spread their ideals by means of the sword, or the rack, the thumbscrew, or the faggot, but have liberated the slave, and extended their loving kindness to the so-called brute creation, besides denouncing war, teaching spiritual religion, building hospitals for man and beast centuries before the idea became a fact in the west. Blood sports were forbidden, as well as sacrifices, and religious toleration was extended to all men. All this takes you two centuries before Christ.

We, Buddhists do not depend on oral tradition, or even on the records of our sacred books, for besides sending Missionaries all over the then known world, even as far as Ireland, and the Hebrides Islands of Scotland King Asoka had carved upon the living rock a testimony of the teaching of the Tathagata, and of his precepts and ethics that no argument can sweep away.

These Rock Edicts are well known to most of my listeners, and are 34 in number, all of them showing to what a wonderful pitch of ethical culture Asia had risen even in those far-off days.

How many centuries has the modern world taken to rise to such a high level of wisdom and charity. How many of the nations of the world have reached it even yet.—few, very few.

Just to sum up the wonderful achievements of a policy of love and compassion directed by an earnest and sincere Church, we find—

1. That the most formidable priestly tyranny the world has ever known was crumbling away before this

Doctrine of Righteousness ; for the followers of the Sakya Sage were paramount in India for a thousand years.

2. The Institution of Caste was assailed and overthrown.
3. Polygamy was for the first time condemned, and women, from being considered chattels and slaves, were considered man's equal and were allowed to develop their spiritual life as they considered best.
4. All bloodshed, whether with the knife of the priest, or the sword of the conqueror, was rigidly forbidden.
5. For the first time in the history of mankind, the awakening of the spiritual life of the individual was considered of supreme importance and the degrading efforts of sensuality and selfish living exposed.
6. The principles of religious propaganda were recognized and introduced and the missionary, preacher, and teacher sent out to give this message of enlightenment to all who were willing to receive it.
8. All drugs and drinks that tended to do harm to the State were rendered illegal.

Thus was Buddhism one of the first of the Religions in preaching a practical Brotherhood, abolishing slavery, and religious persecution, teaching temperance, chastity, and humanity, and rendering in no uncertain tones the idea that a universal reign of peace and brotherhood was not only possible but absolutely essential for the continuance of the human race.

Therefore I think you will agree with me if I state that true Brotherhood can be cultivated only by following the philosophy of the Buddha, for in the conception of the similarity of all life is surely the bedrock of fraternal relationship.

When we recognize the similarity of all life, we know that the life in one man is not different from the life in the other, or even in the animal, for the same consciousness is struggling for expression, though enmeshed in a form more crude.

From our Buddhist point of view knowledge must surely come, that every man is as noble or as vile, as divine or diabolic, and as lonely as another ; therefore will he seek to know his brother, to forgive their shortcomings, and to love his fellow creatures, and he will learn to value the friendship and goodwill of all men, to make friends and keep them, knowing that in this selfless attitude towards life he is endeavouring to follow the all compassionate Teacher of the Way.

Therefore when man has learnt this great lesson, he will produce wealth for equal enjoyment of all. He will enjoy nature without wishing to destroy life. He will not allow the community to be poisoned with noxious drugs and drinks, nor will lie, or steal, or lead astray his fellows. No voice of distress will reach his ear in vain, no hand seek his aid without response.

He must and will find good in every faith which helps his fellow man to lay hold of the higher things of life, and to see majestic meanings in all the multitudinous complexity of the Universe, in whatever terms man has attempted to describe the indescribable, always remembering that after all we cannot picture truly in spoken language those inner and deeper meanings of things belonging to those planes which are other than the physical, and are therefore nearer the reality.

When, therefore, we have made our Buddhist Philosophy a real part of our lives, a living faith in the true sense of the word, we shall have made the greatest step possible towards the realization of the only true conception of Brotherhood, for we will keep faith with our fellows, and ever strive to assist them in their upward climb through many lives of struggle and self sacrifice, till at last the fetters of Samsara have been broken.

Brotherhood therefore from the Buddhist point of view is in its essence the negation of self, the ceasing of hate, the recognition of the essential akinness underlying all diversity.

I will, therefore, conclude with a short quotation which Lafcadio Hearn made from the Buddhist Scriptures, and is taken from one of his pen pictures of Japan :—

> "In all the world there is not one spot, even as large as a mustard seed, where the Tathagata has not surrendered his body for the sake of creatures."

Let us therefore exclaim with the Blessed One :—

> "I have the same feeling for the high as for the low, for the moral, as for the immoral for those holding sectarian views and false opinions, as for those whose beliefs are good and true."

When we have truly recognized the purport of these words we shall have recognized Brotherhood in all its glorious possibilities.

Peace to all Beings.

HOW BUDDHA WAS VIEWED IN INDIA

The ten avataras of Vishnu are Matsya (fish), Kurma (tortoise), Varaha (boar), Narasinha (man-lion), Vamana (the dwarf) Trivikrama, Parasurama, Raghurama, Krishna, Buddha and Kalki. Some Hindu authorities do not consider Buddha to be an avatara of Vishnu, and substitute in his place Balarama, the elder brother of Krishna, as an avatara.

(Elements of Hindu Iconography, page 120). Vol. part I.

Buddha. Among the ten avataras of Vishnu, some authorities maintain Buddha to be one, while others do not consider him to be such an avatara. The Puranas themselves are divided in their view of the matter. Some of them, like the Bhagavatapurana, for instance, include Buddha among the

avataras of Vishnu, while others do not. Among those that mention him to be an avatara, Bhagavata-purana says—"Then, after the Kali age begins, a person named Buddha, son of Anjana, will be born among the Kikatas, in order to delude the enemies of the gods (the asuras)." A commentator explains the geographical position of the country of the Kikatas by the remark *Madhye Gaya-pradese*, meaning the region near Gaya. The Agni-purana states—"The Suras, having been defeated in battle by the Asuras, sought the protection of Vishnu ; he, in consequence, was born as a deluder in the form of Buddha, the son of Jina ; by him the Asuras were deceived, who, on being induced to abandon the connection with the Vedas, lost all power as warriors. From that time has the religion of Buddha flourished ; and many are the heretics who have forsaken the sacred ordinances of the Vedas." In a dialogue between Parasara and Maitreya, recorded in the Vishnu-purana, the latter asks the former who the Nagnas were, why they were so called, and what their character was. To this the former replies—"The Rigveda, the Yajurveda and the Samaveda are the threefold clothing of the several castes ; and the sinful wight who throws off this is called the nagna or the naked person, meaning an apostate. The three Vedas constitute the dress of all men ; and when people neglect them they are left bare." He then proceeds to narrate the origin of Buddha, the deluding personage. In a battle that took place between the gods and the Asuras headed by Hrada, the gods were defeated ; they fled to the northern shore of the milky ocean and there prayed to Vishnu to restore them to their original state. The Lord was pleased with their prayer and emitted from out of his person a deluding power, which he gave to the celestials and said to them—"This deluding form shall deceive the Daityas, who being thereupon led astray from the path of the Vedas, shall be slain." This Being that so emanated from Vishnu proceeded as a naked mendicant, with his head shaven and carrying in the hand a bunch of peacock's feathers, to the

Daityas who were engaged in severe austerities on the bank of the river Narmada, and addressed them gently, saying—"O, ye Chiefs of the Daitya-race, why do you practise these devout penances? Do you expect rewards in this world or in the next?" The Asuras replied—"O worthy personage of great mind, we have been engaged in these penances with a view to reap fruits in the next world." The deceiving personage then told them that his teachings would bring them final emancipation and that they were worthy of receiving those teachings. That is why the Daityas came to be known by the name of Arhatas (meaning those that are worthy). Then he preached against the sinful massacre of animals taught by the Vedas, and taught many more things opposite to the path of the Vedas. The word Buddhyadhvam, meaning "know ye?" was uttered by their new preceptor at the end of his discourse to the Daityas ; and they responded by saying Buddhyate—"it is known." Thus those that have followed the religion preached by this deluding personage came to be called Nagnas as well as Buddhas. The Vishnu-Purana says many hard things against Buddhism and Buddhists.

Practically the same account is found in some of the other Puranas also, which need not be given here in detail. The following is a description of the image of Buddha as gathered from the Vrihat-samhita, the Agni-purana and the Vishnu-dharmottara.

The figure of Buddha should have on its feet and the palms marks resembling the padma or lotus ; the body should be full and fresh and of fair complexion ; and the head should have short curly hair on it. The image as a whole should appear calm and full of grace, as though it represented Buddha as the father to all creatures and it must be seated on a padmarana. The lobes of the ears must be made pendant. The body should be covered with the Kashaya, the yellow garb of the ascetics, and on the shoulder there should be a piece of valkala, or clothing made out of the bark of certain trees. The hands should be in the varada and the abhaya

poses. This description is that of a Dhyani-Buddha. It is in a way foreign to Hindu iconography to notice in detail the innumerable sculptural representations of Buddha. Hence the image of Buddha is described here mainly as it occurs in Hindu sculptures. Throughout the Chalukya and Hoysala countries, Buddha is seen to have been invariably included among the ten avataras of Vishnu ; and his image is always found wherever these avataras are portrayed.

(Hindu Iconography, Pages 216-220). Vol. I, Part I.

The drawing of Jalasayin on Pl. LXXIX, is that of the image of this god found in the central shrine of the Vishnu temple found in the middle of the village of Halebidu. In this it may be noticed that Lakshmi is, as required in the Sanskrit authorities, seated near the feet of Vishnu, while what appears to be the figure of Bhumidevi is seen seated near the head. One of the left hands of Jalasayin is held in the Kataka pose. The weapons are not represented in this case as their personifications, but are treated as actual weapons. In the corner near the head of Vishnu is a small figure seated with crossed legs ; it appears to represent the sage Markandeya, who is reputed to be immortal even at the time of the deluge. Above the figure of the reclining Jalasayin are sculptured the ten avataras of Vishnu as described in the Rupamandasa ; it is interesting to note that the avataras, Matsya and Kurma, are represented by a fish and a tortoise respectively, and the incarnation of Buddha is shown as a Dhyani-Buddha and the Kalkyavatara is shown as a man riding a horse. Near the foot of Vishnu stands what is evidently the figure of Garuda with hands held in the anjali pose.

(Elements of Hindu Iconography, Vol. I, Part I, p. 264-265).

This deity is called Sāstā because he is able to control and rule over the whole world ; etymologically therefore, the word means a ruler of a country, and is sometimes applied to teachers and fathers. The Amarakosa applies the name to Buddha also. The Tamil Nighantus call him by the addi-

tional names Sātavāhana, the rider of the white elephants, Kari, the wielder of the weapon known as sendu, the consort of Purana and Pushkala, the protector of Dharma and Yogi ; they also state that the vehicle of Sāstā is the elephant and the crest of his banner a cock. The names, rider of white elephant, Yogi, the protector of Dharma coupled with the significance of Buddha applied to Sāstā in the Amarakosa incline one to conclude that Buddha as conceived and worshipped in the Tamil country was ultimately included in the Hindu Pantheon and a Purānic story invented for his origin at a later period of the history of Hindu Iconology. The name Sātavāhana is also very noteworthy as it has been assumed by a dynasty of powerful kings of the earlier centuries of the Christian era.

(Elements of Hindu Iconography, Vol. II, Part II, p. 487-488).

A NEW YEAR'S PRESENT

The following are a few specimens from that invaluable bead of pearls known as the "Dhammapada." They are being presented to the readers of the "Mahabodhi Journal," as a new year's present :—

1. "Vigilant among the vigilant, awake among those asleep, as a fleet courier leaves behind a sorry nag, so go the wise."

2. "Fear there is none in the man awake, whose mind is clean of craving, done alike with good and with evil."

3. "Enemy works evil to enemy, hater to hater, but worse is the evil wrought by a wrongly directed mind."

4. "As the bee takes the honey from the flower, leaving colour and fragrance uninjured, so let the sage go about in a population.

5. "As from a heap of flowers many fair garlands may be made, so by one living mortal many good deeds should be done."

6. "The good man diffuses fragrance in all directions."

7. "Long is the night to the watchman, long is the league to the weary, long is the round of lives and deaths to the fools that know not the Truth."

8. "Irrigators conduct water where they will ; fletchers shape the arrow ; carpenters bend the wood to their will ; the wise bend themselves."

9. "Even as a solid rock is unshaken by the wind, so do the wise remain unmoved by praise or by blame."

10. "Desire not a son either for thyself or for another, nor yet wealth nor a Kingdom. Seek not thy own success by others' loss. Be virtuous, wise, righteous."

11. "Better than a thousand words devoid of meaning is one word charged with meaning through the hearing whereof comes peace."

12. "Though one should conquer in battle thousands and thousands of men, he who so shall conquer himself, is the greatest warrior."

13. "In him who is ever respectful to the ripe in years, these four things are increased—length of days, beauty, happiness and health."

14. "Better than a hundred years lived viciously and inconsiderately is a ringle day lived virtuously and in meditation."

15. "If month after month for a hundred years one should offer sacrifices by the thousands, and then for a single instant should do homage to the self-controlled, such homage was better far than hundred years of sacrifice."

16. "Better than a hundred years lived blind to the Truth Supreme is a single day lived beholding the Truth Supreme."

17. "Of him who so wrongs the innocent, the man palpably free from offence, evil comes back on himself like fine dust, that has been thrown against the wind."

18. "If one has no wound or cut on one's hand one may handle poison. The unwounded hand is not come at by poison. To him who does no evil, evil is not."

19. "Not in the air, not in the depths of the ocean, not in the clefts of the rocks, nowhere in all the world is place to be found where a man is safe from his evil deeds."

20. "Speak not harsh words to any ; they will be spoken back to you again. Fraught with suffering in angry speech retribution overtakes it."

21. "Neither going about naked, nor with matted hair, nor with dust on one's body, neither fasting, nor sleeping on the ground, nor besmearing oneself with ashes, nor observance of the crouching posture—none of these things make pure the mortal not delivered from doubt."

22. "The ignorant man grows old as grows old the ox ; his bulk increases but not his wisdom."

23. "First establish thyself in the right, then thou mayest counsel others. Let not the wise man give occasion for reproach."

24. "He that one time was negligent and afterwards practises vigilance, such a one lights up the world like the moon emerging from the cloud."

25. Health is the greatest gain, contentment the greatest wealth. A faithful friend is the best kinsman, the highest happiness is Nirvana."

26. "Follow the sage, one good and wise, as the moon follows the track of the stars."

27. "Who so pulls back rising anger as a driver a rolling chariot—him do I call a charrioteer ; others only hold the reins."

28. "Conquer the niggardly with liberality, with truth the speaker of falsehood."

29. "There never was and there never will be, nor is there now to be found, one who is altogether blamed or altogether praised."

30. "Even as the smith refines the silver, so gradually, little by little, moment by moment, does the wise man refine away his defilement."

31. "Easy is life for the shameless, the impudent, the mischievous, the braggart, the forward, the impure in life."

32. "Hard always is life for the modest, the seeker after purity, the detached, the retiring, the cleanly in life, the discerning."

33. "Fire there is not like lust, nor ravening crocodile like anger. There is no net like delusion. There is no rushing river like craving."

34. "Neither readiness in speech nor a handsome appearance gives grace to a man who is envious, niggardly, false "

35. "Silence makes not the sage, if a man be foolish and untaught."

36. "He who weighs matters in the balance and makes his choice accordingly—he is the real wise man."

37. "Refuge is none in children or father or kinsfolk. When thou thyself art assailed of death, kinsmen can give thee no shelter."

38. "Better far to swallow ball or red-hot iron than, evil of conduct, unrestrained, to give on alms."

39. "Good is it to honour mother, good is it to honour father, good is it to honour the homeless one, good is it to honour the Brahman."

40. "Heavy bonds, say the wise, are not those that are made of iron or wood or grass, but rather ardent delight in jewels and ornament, attachment to children and wives."

41. "All-conquering, all-knowing am I ; in all things unpolluted, rid of all, freed through the destruction of craving, myself having penetrated all, whom should I name Master?"

42. "Apart from wisdom there is no meditation ; apart from meditation there is no wisdom. In whom are found meditation and wisdom, he truly is nigh to Nibbana."

43. "Let the Bhikkhu be hospitable, kind, and courteous ; thereof will he have great joy and make an ending of suffering."

44. "Just as the jasmine sheds its withered blossom, so, Bhikkhus, do you shed craving and hatred."

45. "Oneself is one's own protection ; oneself is one's own refuge. Therefore rein in thyself as the merchant the spirited charger."

46. "For whom there is neither without nor within fearless, fetterless—him do I call Brahman."

47. "By day glows the sun. By night shines the moon. In war array glows the warrior. In meditation glows the Brahman." Day and night always glows the Buddha in His splendour."

48. "Let not hurt be done to the Brahmin. Let not the Brahmin retaliate. Shame on him who striketh a Brahman. Shame on the Brahman who retaliates."

49. "By whom no evil is done in deed, in word, or thought ; in these three ways restrained—that man do I call Brahman."

50. "Neither through matted hair, nor through clan, nor through birth is one a Brahman. In whom are truth and piety and purity—he, he is the Brahmin."

51. "What of thy matted hair, O witless one? What of thy garment of skin—within thou art a jungle, the outside only thou maketh smooth."

52. "Who so has severed all bonds, who trembles no more, who has done away with all ties—him call I Brahmin."

53. "Who no more clings to delight than water to petal of lotus or mustard seed to point of awl—him do I call Brahman."

54. "Who like the moon is pure and clear and serene, who has made an end of delight in existence—him do I call Brahman."

55. "Who perfectly knows the passing away of all beings and how again they arise, the detached, the happy, the awake him call I Brahman."

56. "Difficult is it to be born a man ; difficult to live in this mortal life. Difficult is it to get to hear the Good Teaching. Difficult is the arising of Awakened ones, of Buddhas."

57. "Hard to find is the man supreme, the Buddha ; such a One does not take birth everywhere. But where he is born, the wise one, that family is blessed."

SHIVA CHARAN LAL,
Lal Bagh, Lucknow.

FOUNDATIONS OF BUDDHISM

BY

NATALIE ROKOTOFF.

(A REVIEW).

We can confidently recommend this little book to anyone beginning the study of Buddhism.

Neatly and attractively got up, it contains much matter for thought.

Further we may call it a very significant book : Such a publication would have been impossible thirty years ago, when Buddha was supposed to be the name of "a heathen god."

It should be noted that the writer is a Russian lady.

To-day, Russia is the great enigma. In some respects she is the most interesting country in the world, for here we have a great European nation renouncing Christianity and proclaiming hostility to most religions. An exception appears to be made in favour of Buddhism for the Soviet has established a Buddhist Institute at Leningrad and a chair of Buddhist Philosophy at Moscow.

Quite in accordance with the new spirit growing up in Russia, our authoress is more than sympathetic to Buddhism, she writes with the fervour of a devout Buddhist, which no European would have dared to do last century when the author of the immortal "Light of Asia" had to apologise to the conventions by subsequently writing the deplorable

"Light of the World," a poem which rings hollow with insincerity and which is now forgotten, while the "Light of Asia " has been translated into all the leading languages.

The book we are reviewing commences with an excellent sketch of the life of the Buddha. We particularly commend the following passage.

"Gotama did not avoid life, but took part in the daily life of the workers. He tried to direct them toward the Teachings, offered them participation in His communities, accepted their invitations and did not fear to visit courtesans and rajahs." We hear too often the charge brought against Our Lord that He was a mere quietist who did nothing to help the world, or that He was a mere repressionist as He was in fact called during His lifetime by the ascetic Magandiya (Majjhima Nikaya LXXV). Madame Rokotoff shows her grasp of the Dhamma and her spiritual kinship with great Buddhist leaders like Nichiren when she writes, "Buddha—who understood that the selfish and conceited could not build the future, because, by the cosmic law, he would be outside the current of life which carries the all-existing toward perfection—patiently planted the seeds, establishing the cells of a community basis foreseeing in the distant future the realization of the Great World Community. The European mind has indeed progressed since the days when Monier Williams wrote that the later Mahayana Buddhists embraced the hope of a dreamy indolence in heaven in preference to the annihilation of Nirvana."

Again to quote "Foundations of Buddhism" "out of such men (the sangha) disciplined and trained by austere renunciation of everything personal and consequently virile and fearless, did Gotama Buddha desire to create workers for the common-welfare-creators of the people's consciousness and forerunners of the world community. No truer picture of the proper function of the Sangha could be given, they should in a lesser degree be what the Buddha Himself was, the charioteer of men and devas."

Madame Rokotoff very wisely fortifies her statements with quotations from the scriptures, thereby safeguarding herself against charges of making Buddhism out to be better than it really is. She is further to be commended for quoting Mahayana as well as Theravada works.

We particularly recommend the concluding pages of the book which show how many of the marvellous elements in the scriptures are confirmed by modern scientific discoveries. Thus the six-fold Buddha glories are the aura, the existence of which is now an established fact. "Professor Yourevitch of Moscow points out the Y Rays of the human aura as a newly discovered highly powerful and invisible radiation. After a decade of detailed experiment Professor Yourevitch brought the results of his investigations before the International Psychological Congress, which took place at Copenhagen last year.

"The difference between the human emanations and those of radium and the Roentgen Rays is that human emanations are far subtler and can penetrate dense walls whereas the Roentgen Rays and Radium depend upon a definite density of the bodies which they penetrate. The emanations for instance transform gaseous streams, otherwise non-conductors, into remarkable conductors of magnetic force. Without respect for distance and intensity, these gaseous streams become conductive under the influence of human emanations.

"The Y rays have the power when piercing thick obstructions, to exercise mechanical functions as well. During certain experiments they induce refraction of light waves. They may also be photographed. The Y rays of the aura are at the basis of levitation and telekenetic phenomena (Pages 121-123). Again on page 126 "His (the Buddha's) affirmations about thought acting at a distance ante-date our researches in the domain of thought transmission and wireless." We do not doubt that in time science will give proof of all the wonders in the Buddhist scriptures ; further investigation into the power of thought to objectify itself in outward manifestations vastly

remote in time and space from the original causal thought impetus will substantiate the truth even of stories as strange as that of Treasurer Mendaka's golden rams.

We will conclude with a few observations. It is a pity that the writer should use the word Maya for ignorance, for Maya is a term of Vedanta Philosophy embodying ideas widely remote from Buddhism.

It was surely a slip of the pen to write on page 25 "According to the Pali Suttas Buddha never claimed the omniscience which was 'attributed to Him by His disciples and followers." "Those who told thee, Vachcha, that the Teacher Gotama knows all, sees all and asserts His possession of limitless powers of foresight and knowledge and says 'In motion or immobility in vigilance or sleep always omniscience dwells in me,' those people do not say what I said...". The passage is from Majjhima Nikaya and does not deny the omniscience of Buddha, but merely that He exercised iddhi power without effort, just as a man with sight cannot helping seeing. The claim was made for the Jain Nathaputta that he could exercise iddhi powers without effort. But the Buddha in this Tevijja Vacchagotta Sutta merely says that His iddhi power is not spontaneous, but as long as I please I can call to mind all my past existences. As long as I please, I can see with the eye celestial etc.

It is startling and painful to find on page 80 in the description of the Buddha's death the retention of that old error that the Buddha died from eating pork.

This mistake was made by Professor Rhys Davids in his first translation of the Maha Pari Nibbana Suttanta (Sacred Books of the East), but corrected in his subsequent revision in Vol. III of the sacred Books of The Buddhists.

The word is Sukara Maddava "boar's meat" a kind of truffle. To assume boar's meat means pork is like the Japanese in London who thought the English ate cats because he was told the hawkers were selling cat's meat.

But these are small blemishes in an excellent work, which should not only be full of information for the student of Buddhism, but an incentive to our Eastern co-religionists to undertake the work of propaganda in the West where there are such evident assurances of success as this brilliant exposition of our Dhamma by a Russian lady.

B. L. BROUGHTON.

QUOTATIONS FROM AN ANONYMOUS PAMPHLET PROBABLY USED BY HINDU MOHUNT OF BUDHGAYA

A righteous man by bowing unto the Mahabodhi tree becomes the enjoyer of heavenly regions.

Agni Purana, Lesson 115, Verse 37.

Salutations to Buddha, who is pure, and who is the confounder of Daityas and Danavas.

Bhagavadgita, Skandha X, Lesson 40, Verse 22.

I shall presently speak of (Vishnu's) incarnation as Buddha. He who recites and listens (to his account) obtains the fruition of all his wishes.

Agni Purana, Section XVI, Verse 1.

Having worshipped Vishnu with these Mantras, a golden image of the illustrious and divine Buddha should be set up on a jar (full of water). It should then be worshipped (with proper mantras) and then given away to Brahmans.

Bhavishya Purana, latter half, Lesson 73,

Fish, Tortoise, Boar, Man-lion, Dwarf, Rama, Rama Krishna, Buddha, and Kalki, are endued with high attributes.

Varaha Purana, Lesson 113, verse 27.

For establishing righteousness and achieving the destruction of the Asuras, He, of eyes like lotus-petals, through the pursuit of his penances, took birth as Buddha, his ninth Incarnation.

Matsya Purana, Chap. 47, Verse 247.

Salutations unto Buddha, the pure. Salutations unto thee that art the form of knowledge. Salutations unto thy form as joy. Salutations unto Him that is witness of the universe.

Kurma Purana, Chap. 6, Verse 15.

Salutations to Buddha, the pure. Salutations to Him that is emancipated, to Him that is the Cause. Repeated Salutations unto thee that art the beguiler, to thee that art the Creator.

Kurma Purana.

Salutations unto Buddha, the pure, to Him who agitated (the hearts of sinners) and to Him that is immutable.

Vayu Purana, Sec. 30, Verse 115.

On the accession of the Kali age, the puissant Narayana will take birth as Buddha.

Nrisinha Purana, Chap. 36, Verse 29.

Vasudeva will once more take his birth as Buddha for beguiling the foes of the deities, for the purpose of protecting

the deities and others, and for expelling unrighteousness. On hearing Bharata and (the exploits of) the incarnations (of Vasudeva), man goes to heaven.

Garuda Purana, Chap. 149, Verse 39.

For the purpose of preserving righteousness, for the destruction of unrighteousness etc., and for the purpose of destroying Daityas and Rakshasas, Vishnu incarnated himself first as Fish etc. in due order. The Tortoise, the Boar, the Man-lion, the Dwarf, Rama surging with might, then Dasaratha's son Rama, Krishna, Buddha and also Kalki (these are the incarnations of Narayana).

Garuda Purana, Chap. 86, Verse 10.

Let Buddha rescue us from multitudinous swarms of sinful wretches ; but Kalki rescue us from sin.

Garuda Purana, Sec. 202, Verse 11.

The Fish, the Tortoise, the Boar, the Man-lion, Rama, the after Rama, and Krishna, and Buddha along with Kalki, these ten names should always be kept in mind by the knowing.

Garuda Purana, the subsequent half, Sec. 31, Verse 35.

I worship that Supreme Lord (Buddha), whom all Yogins behold after having annihilated (by his aid) self, the body etc., as also the three worlds, having the Earth for the first.

Vrihannaradiya Purana, Chap. 2, Verse 39.

I bow to thee to that Effulgence, which assumed the form of Buddha for stopping the sacrifies of the wicked, for preventing the slaughter of animals.

Devi Bhagavata, Skanda 10, Chap. 5, Verse 14.

I bow to thee, to that Buddha who filled with humanity censured the Vedas, beholding the slaughter of animals (which they seemed to sanction).

Padma Purana, Kriya Khanda, Chap. 6, Verse 188.

I bow to Thee that art the embodiment of Illusion, to Thee that takest innumerable forms, to Thee that takest the form of Buddha for beguiling many creatures!

Mahabharata, Santi Parvan, the great hymn of Bhishma to Vishnu.

Thou didst incarnate Thyself as Buddha filled with hatred for the diverse rites and ceremonies ordained in the Religion established by the Vedas which were formulated by the Grandsire Himself, and disregarding, by renunciation of all worldly acts, the claims of 'Prakriti' which is nothing else except the illusion caused by the play of what is only mistaken for Brahma.

Kalki Purana, Ansa 2, Chap. 3, Verse 26.

In the three Yugas beginning with Krita, Hari, descending on the Earth for a little time, in the forms of the Man-lion and the rest, protects the Earth. He called Buddha is placed in the Kali age.

Vayu Purana, the Glory of Ekalinga, Chap. 14, verse 39.

Victory to Thee, O Lord of the universe, O Hari, Kesava, who tookest the form of Buddha, and as such didst censure those declarations of the Srutis, which bear upon the rituals of Sacrifice, saying Oh and Alas—beholding with a pitying heart the slaughter of animals!

Gitagovinda.

(Received from Pt. Sheo Narain).

GLEANING

BUDDHISM IN CHINESE TURKISTAN.

From the end of the fourth century A.D., Kucha takes a leading part in the interpretation of Indian Buddhism to the Chinese. It began with the great Kumarajiva who was brought to China by Geneıal Lee Koang who led an expedition against China, and conquered it. Kumarajiva starts a new era in the history of Chinese Buddhism.

His father Kumarayana was an Indian and his family fulfilled by hereditary rights, the ministerial function of an Indian State. He abdicated his rights to his relatives and embraced Buddhism and left for the foreign countries. After crossing the Pamir he reached Kucha and was warmly received by the King who soon made him the rajaguru. The Kuchean princess fell in love with Kamarayana and consequently they were married. The issue of this union is our famous Kumarajiva. After the birth of Kumarajiva, the mother embraced Buddhism and became a nun. She remained there (*in Kashmir*) three years for the education of the boy and she subsequently returned to Kucha, after having passed one year in this way at Kashghar, which was also a great centre of learning, Kumarajiva, though born in Kucha thus received his education in Kashmir and was as much an Indian as Kuchean. Kumarajiva came to Ch'ang-ngan in 401 and worked there for full thirteen years till his death in 413 A.D. He learnt Chinese very well and, to believe the words of the Chinese historian, the translation of Kumarajiva marks a new epoch in the history of the Chinese Buddhist Canon. He made a remarkable improvement on previous translations.

Kumarajiva was a scholar of rare genius. In 12 years he achieved a colossal work. He was the first to introduce

Mahayana in China and that is why he translated some of the most important philosophical treatises of Mahayana. He made a very judicious selection—Sutralamkara Sastra of Asvaghosha, Dasabhumivibhasa Sastra of Nagarjuna, Sata-sastra of Vasubandu and Satyasiddhi Sastra of Harivarman. In order to interpret these philosophical systems well, he translated also the biographies of these Indian Philosophers. Amongst the 98 works which are attributed to him there is a text of special importance. It is the Brahmajala Sutra, a text of Mahayana Vinaya destined to the use of those who wanted to follow the way of Bodhisatva. The text had a considerable fortune in China for long centuries. Thus Kumarajiva was the first to bring to China a profound knowledge of Indian Buddhism.

The human side of his character is not wholly unknown to us. On his death-bed he asked his disciples not to make him their ideal. He said: "Accept my work, but do not take my life to be a model. The lotus originates from the mud. The Lotus is to be loved and not the mud." Buddha-bhadra the Kashmirian, asked him why he was so much respected by all people. Kumarajiva replied, "Because my hairs have grown grey." But Kumarajiva, an Indian as much as a Kuchean, was not the only interpreter of the Buddhist culture to China. We hear of a number of Kuchean monks who contributed much to the work of translation. We have texts in the Chinese Tripitaka translated from the Kuchean. Numerous fragments of Buddhist literature translated from the Sanskrit into Kuchean have been discovered from Central Asia. A number of Chinese transcriptions of Buddhist terms in early translations show definitely that they were based not on Sanskrit original forms but on Kuchean ones. There is no doubt that the Kuchean dialect served for some time as a vehicle of the Buddhist doctrine when it penetrated into China. --(Greater India Society Bulletin No. 2, by Dr. Prabodh Chandra Bagchi, pages 25-26.)

NOTES AND NEWS

Late Mrs. Mary E. Foster

To the Maha Bodhi Society Mrs. Mary Elizabeth Foster whose obituary notice it is our saddest of duties to record was indeed a foster mother—its greatest benefactress. It was only in September last that we celebrated her 85th birthday with heart-felt prayers for her longevity and happiness—feeding the poor and the needy of our neighbourhood, offering flowers at the foot of the shrine and burning candles on the occasion as has been our wont for these many years. Little did we think that the allotted span of her life in this incarnation was coming to a close so soon. The wire from Ceylon informing us of the passing away of Our Grand Old Benefactress at Honolulu on December 22nd 1930 reached us here on January 15th 1931.

This long delay of three weeks in our getting the news must be due to some cogent reasons at Honolulu of which we are not as yet in possession.

Upon getting the news we informed all our friends and supporters and convened a Public Meeting of Condolence under the Chairmanship of our President The Hon'ble Mr. Justice M. N. Mukerji on Sunday the 18th January 1931.

At the public meeting many appreciative speeches were made on the Grand Old Lady's goodness of heart, truthfulness and munificent bequests made through the Ven'ble Anagarika Dharmapala for the furtherance of the cause of Buddhistic Revival in India and Ceylon. A fitting resolution of condolence was drafted and placed before the meeting for approval and support. That being done, it was further resolved to send a copy of the same under the signature of the Chairman to her surviving sister at Honolulu.

As a special number of this journal will be published next month—devoted to the Grand Old Lady's charities and her letters to the Ven'ble Anagarika Dharmapala, together with her

portrait and contributions from friends, we shall abstain in this number from saying anything further than merely recording that within recent memory there has been no one except our lamented Grand old Lady so generous with her funds for the revival of Buddhism in India and Ceylon—countries she had never visited.

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INTERNATIONAL BUDDHIST INSTITUTE AT SARNATH.

Sarnath seems to be pulsating with a new life. The International Buddhist Institute, the plan of which appeared in the last issue of our Journal in an article written by Mr. Devapriya Walisinha, Secretary, M. B. S., has already begun to function under the Rectorship of Rev. H. Dhammāloka Thera. A nice small library, which is the gift of our esteemed friend, Pt. Sheo Narain of Lahore has been opened and classes are being regularly held in the shade of the trees in the oriental fashion. The construction of the Mulagandhakuti Vihara with its majestic dome is nearing completion and the beautiful hall in the Vihara—which has been already completed, reverberates, every evening, with recitations from the Tipitaka—made by our bright, lively Sāmaneras who belong to the first batch of our students at Sarnath. A visitor to the place is filled with a divine inspiration and finds before his mind's eye the vision of a revival of the Buddhist faith in the land of its birth. We again send our appeal to our friends all over the world to help us with funds before we have to meet the last bills from our Engineer in connection with the construction of the Vihāra.

We further draw their attention to the appeal which our Secretary, Mr. D. Walisinha made in the last issue for funds, amounting to Rs. 2,00,000/- for the Institute premises. Our teachers and students are now residing in the small Rest House which was originally meant for visitors and guests. Moreover we have received information from China, Japan, Tibet and other Buddhist countries that students would soon

come therefrom to join the Institute with a view to studying Buddhism. Separate quarters will have to be made for them very soon. We earnestly appeal to all Buddhists and all of our friends interested in the revival of the Buddhist faith to come out with their help for the materialisation of this noble project of a Buddhist University in India. We further request them to recollect that this appeal goes out under the shadow of a great loss which the society has sustained by the death of its patroness, Mrs. Mary E. Foster of Honolulu.

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MR. B. L. BROUGHTON, M.A. (OXON.) AT CALCUTTA.

Our friend, Mr. B. L. Broughton, M.A. (Oxon.), Vice-President, British Mahabodhi Society, reached Calcutta on the 3rd of January last and was received at the Howrah Station by Mr. S. C. Mookerjee, Bar-at-Law, Vice-President, M. B. S., Mr. D. Walisinha, Secretary, M. B. S., Mr. S. C. Khasnabis, M.A. B.L., Manager, Mahabodhi Journal, Mr. B. Barua, Dr. N. Roy, Master Wimalānanda and others. Mr. Broughton was given a public reception on the 8th January last in the Society hall under the presidency of the Hon'ble Mr. Justice Manmatha Nath Mukherjee, President M. B. S. Mr. Broughton gave a series of three lectures in the Society hall on the 11th, 12th and 14th January. The subjects discussed were : (1) "The World's Need of Buddhism" ; (2) Practical Buddhism and (3) Buddhism and the State. The lectures were highly interesting and largely attended. The last two meetings were presided over by Prof. S. N. Das Gupta, M.A., Ph.D. of the Presidency College, Calcutta and Prof. Radhakrishnan of the Calcutta University. We give below a summary of his second lecture which was on Practical Buddhism, as it appeared in the *Amrita Bazar Patrika*—a Calcutta daily, of the 14th January :—

Mr. Broughton first referred to the present relation of employees and employers in countries of Europe not excluding his own country, where it was most strained and sad. In

present-day industrialised world there was no scope for the employees to rise and it was not altogether wrong to suppose that in many countries they could be rightly regarded as "wage slaves". Formerly the employers of the West used to look upon their employees as something like animals. That was the reason why the relationship between the two was so bitter. According to Buddhism, said the speaker, the employee was required to rise early and leave his work late ; at the same time the employer was wanted to look upon his people like that of master upon disciple. The prosperity of the business was to be enjoyed in company with the labourers who were responsible for the success of the concern. The work in this spirit had been done in Denmark in Europe and Japan in Asia with great success. If the work was done in that spirit much of the class-hatred that was evident now-a-days would disappear.

He next referred to social service which a Buddhist was required to do. He replied to the criticism made by Christian missionaries that they were first to introduce social service in the world. Mr. Broughton said that long before they even dreamt it, Emperor Asoka practised social service in various ways. The present-day social service got its fillip first from Russo-Japanese war in which Japan first introduced it to alleviate the suffering of her horses engaged in war.

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THE BUDDHIST GIRLS' SCHOOL AT DARJEELING.

We are glad to learn that a Buddhist Girls' school has been started recently at Darjeeling under the auspices of the All-India Buddhist Conference and that efforts are going to be made to place the school on a permanent basis for the education of the Buddhist children on Buddhistic lines. The school will no doubt remove a long-felt want of the locality and the efforts of our friend Rev. D. A. Dharmācārya, Mrs. P. L. Tendup La, Mrs. N. L. Landen La, Suniti Tamangseni, Kumarani S. Pulger, Misses Narsang and Karsang Tamang-

seni cannot be too highly eulogised. We wish the school all success.

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ALL-ASIA EDUCATIONAL CONFERENCE DELEGATES AT SARNATH.

The first All-Asia Educational Conferer ce was held at Benares during the Christmas week under the patronage of H. H. Maharaj Sir Probhu Narain Singh Bahadur, G.C.S.I., G.C.I.E., LL.D. It was organised by the All-India Federation of Teachers' Associations and was attended by delegates almost from all countries in Asia. Though the official date for the delegates' visit to our Mulagandhakuti Vihara at Sarnath was fixed to be the 31st of December, 1930, a large number of delegates used to visit our Vihara every day throughout the whole session of the conference. Rector Rev. H. Dhammāloka, Rev. Sāsanasiri, and our Secretary D. Walisinha were all attention to the visitors who took great interest in the Vihara and Institute.

REVIEWS

One Hundred Poems of Tayumanavar, translated from the original Tamil by N. R. Subramania Pillai with a foreword by K. S. Ramaswami Sastri, B.A., B.L., Desabandhu Press, Coimbatore, Madras, S. India, 1930.

The work of translating any part of oriental literature into an occidental language has never been as easy task. This has been due to the existence in the East of an overwhelmingly large number of thoughts, ideas and imagery which are entirely unknown in the West. But we are glad to note that Mr. Subramania Pillai in translating the Tamil poems of Tayumanavar has tided the difficulty easily. His translation has been elegant, impressive and delightful. We congratulate Mr. Pillai on his success. The foreword by Mr. Ramaswami Sastri

contains a short sketch of the saintly life lived by Tayumanavar. Tayumanavar recognised just like many other religious teachers in the East that life on earth meant nothing but suffering (dukkha).

"Ah, what a pity! this thy slave vainly rambles
here and there,
As does a floating straw on the surface of waters."
(Poem No. LXXXVIII).

He believed that this suffering was due to re-birth, resulting from Karma. He asked—"If the wheel of birth is yet to roll on me..........." But we cannot really understand how birth can be "due to God's Grace which yearns to launch the bound souls on their course of evolving self-expressions" (Foreword). Cf. poem LXXX—"It is thy grace that puts us down bound by the chain of Karma to roll with the wheel of birth and death" If birth and all our woe are due to our own Karma, why should a God be responsible for them? Why again should birth which is the cause of all suffering be attributed to the instrumentality of a God's grace? Tayumanavar belonged to the class of Indian philosophers who believed that the running wheel of birth could be stopped only by God's grace. But we know of many seekers after God's grace—who have had to cry out after a protracted search after "divine mercy" in the famous words of Sir Edwin Arnold :—

Pray not, the Darkness will not brighten! Ask
Nought from the Silence, for it cannot speak!

We however note that doubts and questionings about this seeking of salvation through a God's intervention had arisen at times in the Tamil poet's mind also—"Where is then thy grace to me? Oh, shall there be?" (poem LXXIX).

We offer the learned translator our most sincere felicitations and hope he will continue this admirable work of translating old Tamil literature into English or Hindi, if possible, in order to popularise the master-minds of Tamil-Nadu to a bigger audience.

KHASNABIS

Shambhala—By Nicholas Roerich, Publishers—Frederick A. Stokes & Co., New York, 1930, Price $ 2/50.

In his greater work "Altai Himalaya" Professor Roerich records every moment of his historic travel through Central Asia, and touches on points pregnant with great significance to humanity. In the present work he enlarges some of the points ; and gives out to the world in essay forms his impressions of events and countries hardly seen or observed by the ordinary explorer. Prof. Roerich is a seer and a master-painter. He describes with pen what he paints with the brush with equal force and beauty. It is already known in intellectual circles that Roerich's paintings aim at unity of religions ; and it can with equal truth be said his philosophy aims at a higher synthesis in which all apparent oppositions are brought to reconcilement and produce harmony among warring nations. World peace is, then, the key note of his art and philosophy.

THE FUTURE KING.

A study of comparative religions shows that adherents of every religion look forward to a teacher to come. The word Shambala is as great in the northern Buddhist countries as the word Maitreya in those of the south. The Ruler of Shambhala is the Mighty, the Invincible Rigden Jyepo whose kingdom of righteousness is to spread all over the universe. What we are most struck with is the first-hand knowledge brought to bear upon the story of the advent of the King, and the many events religiously connected with it. "A Tibetan ikon painter plays his lay upon a bamboo flute before the unfinished image of Buddha Maitreya . . . . Thus shall we bring beauty to the people simply, beautifully, fearlessly."

BUDDHISM IN TIBET.

In this chapter Roerich raises the curtain so jealously held down by the Lamas to hide the spiritual decay

which is evident everywhere in Tibet. His long and forced stay in the "Roof of the world," the home of saint Milaraspa, during the closing days of his great expedition enabled him to study men and their customs at close quarters ; and what we hear from him may well be regarded as the most up-to-date and reliable information regarding this mysterious country. The Professor sincerely deplores—every reader of his book will deplore with him—the general insanitary condition of the people, sorcery, superstition, hypocrisy, priest-craft and official extortion. "Ignorance of nomads and forest-dwellers is appalling. Did the Dalai Lama, during his unusually long rule make any attempts to purify the teaching clogged by ignorance?" asks the Professor. The impartial writer as he is, Roerich gives a hopeful glimpse of the land of eternal snows in those words "Those venerable Lamas who, in an enlightened life of labour, follow the covenant and the Blessed One will not take for themselves what has here been said. This pertains to the ignorant and harmful falsifiers. The best Lamas will say with us in the name of true teaching—"Depart, Shaman, you have not taken part in evolution. The Blessed Buddha denounced thee, Shaman. Arise, enlightened pupil of the covenants, because you alone can call yourself a lama—teacher of the people. Only through learning and labour shall you realize knowledge, truth, fearlessness and compassion." Again, "the guarding of the covenants of Buddha imposes a high responsibility. In the prediction of the approaching advent of the illuminated Maitreya, you can see the steps to the creative evolution". This saying of the great artist-philosopher may serve as a timely warning to the degenerated and quarreling section of Bhikkhus in Ceylon and Burma.

KULU AND RAVALSAR.

Particularly interesting are the Chapters on Kulu and Urusvati. To the present writer who had the good fortune of being kindly invited to Nagar by Madame Roerich the

graphic account seems a reality. The journey from Dalhousie to Kulu Valley through Kangra and Mandi is a fascinating one. The author of Shambhala shows intimate knowledge of "the Silver Valley" and its inhabitants, their customs and religion. Professor Roerich has established a Research Institute called "Urusvati" in Nagar a township in Kulu, where research in Geology and Botany is carried on in collaboration with eminent scientists. Urusvati is beautifully situated on the slope of a mountain covered with apple orchards. On his way to Nagar the reviewer had the rare opportunity of visiting, and spending a night near the famous lake Ravalsar, in Mandi, the place where the great teacher Padma Sambhava stayed. Thousands of pilgrims visit it. Kulu, the home of Santa Rakshita the Buddhist missionary, is probably the most beautiful and charming valley in India. It invites all lovers of the Beautiful ; and orchards and the Vyasa river receive you most enthusiastically. Still caravans of Ladakis and Tibetans are seen camped along the Vyasa's banks, mingling with the naked Sadhus from Ayodhya. Beyond and above the valley are seen the snow-capped hills of the Himalayas.

Professor Roerich has done a service to the English speaking world by giving them first-hand knowledge of these mysterious countries and their peoples. It is humanitarian work to rouse up the intelligentia to a sense of responsibility towards their brethren who are in need of the light of the Bodhi.

P. SIRIVARDHAN.

FINANCIAL

SARNATH VIHAR FUND.

Previously acknowledged, Rs. 68,000-14-1. Collected by Rev. K. Sirinivasa, at Sarnath :—U. Priya Tissa Thero,

Tangalla, Rs. 5/- ; M. Sasanadaja & Others, Rs. 2/8/- ; Rev. Wansadeepa Thero, Chittagong, Re. 1/- ; Mr. & Mrs. W. S. Soysa, Ceylon, Rs. 5/- ; Mrs. N. L. Silva Ratmalan, Ceylon, Rs. 20/- ; Mr. & Mrs. A. R. Weerasuriya, Ceylon, Rs. 5/- ; Mr. W. R. Alwis, Ceylon, Re. 1/- ; Mr. H. L. Saravelis, Re. 1/-. Total Rs. 40/8/-. Sarat Chandra Choudhury, Yamethin, Burma (Dec.), Rs. 10/- ; S. N. Barua, Delhi (Jan.), Rs. 5/- ; Raj Kumar Lal, Ranchi, Rs. 10/- ; Mg. Twe, Head Clerk, Ywatang, Burma, Rs. 1/- ; Verlag des Buddhistichen Holz hauses, Germany, Rs. 13/8/- ; Dr. Mohini Mohan Roy, Bankura, Re. 1/- ; Dr. N. N. Roy, Calcutta, Re. 1/- (Dec.) ; S. Haldar, Retd. Magistrate, Ranchi, Rs. 6/- ; Dr. James B. Pratt, Williamstown, U. S. A., Rs. 27-10-9 ($ 10) ; Sarat Chanddra Choudhury, Yamethin (Jan.), Rs. 10/- ; Dr. N. N. Roy, Calcutta, Re. 1/- (Jan.). Collected at Sarnath :—Ramnam Prasad, Advocate, Allahabad, Rs. 5/- ; Lieutenant of the army, Benares, Rs. 5/- ; Miss Mildmay, Viceroy's Camp, Rs. 5/- ; Party of Banga Chandra Mahasthabir, Chittagong, Rs. 13/12/- ; K. N. Benkal, Re. 1/- ; Pandit Ram Ganna, Cawnpore, Re. 1/- ; B. R. Banerjee, Benares, Re. 1/- ; M. C. Roy, Re. 1/- ; M. S. Kati Swan, Madras, Re. 1/- ; Rameswar Dayal, Dy. Collector, Rs. 2/- ; Gopal Chandra, Re. 1/- ; Jirasingh, Re. 1/- ; Mr. Kami, Re. 1/- ; Mr. & Mrs. G. T. Kilawe, Jabbalpore, Rs. 2/- ; K. B. Kocharerie, Re. 1/- ; Bishnu Prasad Manna, As. -/8/- ; Dr. Peary Lal Srivastha, Re. 1/- ; V. S. Acharya, Re. 1/- ; Lachsmanayawa Rao, Re. 1/- ; D. S. Sarana, Re. 1/- ; D. Norris Mudalali, Ceylon, Rs. 10/- ; Rev. Thomas, Calcutta, Re. 1/- ; B. P. Agaramba, Advocate, Deoband, Rs. 2/- ; Kamini Kumar Barua & Party, Chittagong, Rs. 4/- ; Mohan Sundar Barua, Re. 1/- ; Akhil Kumar Barua, Rs. 4/- ; N. Kimura & Y. Osaki, Rs. 10/- ; Sathwan Wabaiong, Maung Kyaw, Rs. 3/- ; H. H. Young, Lucknow, Rs. 10/- ; Bulahore, Mirzapore & S. N. Ahanan, Fatehpore, Rs. 2/- ; Capt. Edward Miles, U. S. A., Rs. 3/- ; Rev. Sumanatissa, Rs. 25/- ; K. D. Alwis Appuhamny

Mudalali, Rs. 25/- ; A. A. Manis, Ceylon, Rs. 5/-. Total Rs. 150/10/-. Ven Anagarika Dharmapala, General Secretary, M. B. Society, Rs. 10,000/-. Grand Total Rs. 78,278-2-10.

MAHA-BODHI JOURNAL

Statement of Receipts and Expenditure for December, 1930.

RECEIPTS.				EXPENSES.			
Subscriptions	58	8	0	Stamp	21	12	0
Advertisements ...	89	4	0	Printing bill for Oct. ...	119	10	0
				Miscellaneous	0	13	0
				Bank charges	0	8	0
Rs.	147	12	0	Rs.	142	11	0

MAHA-BODHI SOCIETY

Statement of Receipts and Expenditure for December, 1930.

RECEIPTS.

	Rs.	As.	P.
Dr. Lin Yen Hon :—			
Admission fee ...	5	0	0
Membership fee ...	5	0	0
Rev. Dhammarama and Party	5	0	0
Dr. N. N. Roy—			
Establishment a/c ...	4	0	0
Miscellaneous	7	4	0
Rent of Hall	30	0	0
Interest from Sk. A. Ganny for Oct. & Nov.	500	0	0
,, from N. C. Mallik for Nov.	208	5	6
Bolpur a/c Recd. from Ven. A. Dharmapala	424	2	9
Beniapukur house repair a/c recd. from Ven. Dharmapala	250	0	0
Rs.	1,438	12	3

EXPENSES.

	Rs.	As.	P.
Postage & Telegrams ...	39	2	9
Charity :			
2 poor women ...	2	0	0
Russian Professor ...	3	0	0
Buddhadeva sevasram	7	8	0
Vimalananda a/c			
Tuition fee	35	0	0
School fee	5	8	0
Miscellaneous ...	7	13	0
Library a/c	29	14	6
Miscellaneous	42	13	3
Mr. Devapriya a/c ...	15	14	9
Publication a/c ...	20	0	0
Javanatikka Bhikkhu a/c (Closed)	10	5	9
Vihara a/c house repair	50	0	0
Remington	20	0	0
Bolpur a/c	193	15	6
Salary & allowance :—			
Calcutta	118	0	0
Sarnath	65	0	0
Gaya	27	0	0
Debising's pension ...	12	0	0
Old Durwan's pension	5	0	0
B. house repair a/c ...	62	4	6
Food a/c	215	2	6
Sarnath Institute a/c Furniture, Priests Journey & other Expenses	384	12	9
Rs.	1,372	3	3



Mrs. Mary E. Foster of Honolulu in her 80th year.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXIX] **MARCH, B. E. 2474 / C. E. 1931** **[No. 3**

THE WAISAKHA CELEBRATIONS

The thrice sacred festival in commemoration of the birth, enlightenment and Parinirvana of the Buddha Sakya muni will be held under the auspices of the Maha Bodhi Society on 2nd May, 1931, at the following places:—Buddhagaya, Benares, Calcutta, Gaya town (Rev. Zawtika Memorial Hall), Madras, and London.

The executive committee of the Maha Bodhi Society expects Buddhists of Burma, Ceylon, India, etc. would send their contributions to the Hon. Treasurer, Maha Bodhi Society, 4A, College Square, Calcutta,

The ANAGARIKA DHARMAPALA,
General Secretary, M. B. Society.

Mrs. MARY FOSTER

BY H. W. B. MORENO.

Hush, hush, the sad bier passes by
Of her who gave her all because she loved,
Bow low ye men, for India's heart is moved,
In sorrow bent and heaving sigh on sigh.
Born of the great, with favoured brow and high
Free she bestowed the bounties of her hand
To adorn the face of this fair, smiling land
For men to gaze upon, ere they pass by;
And as the Teacher taught unto all men:
"To keep is direful loss, to give is gain",
So did she yield and highest honoured then
She stands in realms beyond, without a stain,
Beyond all human great, beyond all ken,
In hallowed calm, untouched by earthly bane.

THE LATE MRS. MARY ELIZABETH FOSTER OF HONOLULU

BY THE EDITOR.

The "Foster Parent" of the Anagārika Dharmapāla is no more. Mrs. Mary Elizabeth Foster passed away on the 19th of December, Friday, at 2 p.m., 1930 at Honolulu. She was born on the 21st September 1844 at Honolulu, and I met her, or rather she met me on October 18th 1893 on board the s. s. "Oceanic" in the harbour of Honolulu. I came to the United States to attend the Parliament of Religions which was held at Chicago in September 1893, as the representative of the Buddhists of Ceylon. After the close of the sessions the Chairman of the Advisory Board, Revd. Dr. John Henry Barrows, presented me with a free ticket to make the passage from Chicago to Ceylon *via* Honolulu, and when the steamer arrived in the Honolulu harbour, Mrs. Foster and her friends came on board. I have no idea how they came to know of my presence on board the steamer, but they came and Mrs. Foster wished to know whether Buddhism can help her to subdue her indomitable anger which she was unable to control, and I gave the simple psychological advice given by the Lord Buddha to cultivate the will power and to repeat the formula "I will be good, I will control the rising anger." She practised the method and succeeded and thenceforth she would annually send small contributions for the work I was doing. She knew of my movements through the Maha Bodhi Journal, but I made no appeal

to her for help. In August 1902, I was at Los Angeles, California, and then the thought came to me to found a movement to help the illiterate children of the neglected people of Northern India, and to found an agricultural school at Sarnath, Benares. The impulse came then to write to Mrs. Mary Foster about my project, and I wrote to her explaining the scheme, and in reply I got a letter from her dated October 16, 1902, enclosing a cheque for 500 dollars. The Foster Industrial School Fund was forthwith started. A lady friend who takes interest in Indian social affairs asked me to help her, and I contributed 250 dollars out of this money.

In January 1903 I got a few friends in San Francisco to start a Committee to manage the Indo-American Industrial Propaganda fund, and had Mrs. E. J. Eaton of San Francisco Theosophical Society elected Secretary. I spent the whole of the year 1903 in visiting educational centres in various parts of the United States. On the 3rd January 1903 Mrs. Foster sent me a further donation of 3,000 dollars which was forwarded to the Calcutta Hongkong and Shanghai Bank and the Foster Industrial School Fund was opened. I purchased the necessary agricultural implements from Montgomery Ward & Co., Chicago, and had them despatched to Calcutta and the agricultural school was established at Sarnath in June 1904 under the guidance of an American agricultural instructor selected by Boston Committee. The school met with lot of opposition from the orthodox Theosophists of Benares, and the Commissioner of Benares desired that the American should be sent away. The technical side of the school collapsed, but I had the

vernacular branch kept up, and it is still going on, and there is every hope that a College will be started shortly. The sacred site of Sarnath, ancient Isipatana, which has now an exquisitely beautiful vihara, will within this year become a centre of spiritual attraction. In February 1906 my father passed away, and I wrote to Mrs. Foster that my benefactor who had helped me to spread the Dhamma since 1891 was no more, and Mrs. Foster sent me gracious reply that she would take care of me and asked me to look upon her as my "foster parent." From 1906 forward Mrs. Foster annually began sending me a contribution for my work. The money thus received was spent on permanent educational work in Ceylon. Nothing was spent for any temporary work. The current expenses of the Maha Bodhi Society were met from the allowance which I received from the Estate of my late father. The permanency of the Maha Bodhi Society is therefore assured. When I came to Calcutta in March 1891 nothing was known of Buddhism and there was no place where a Buddhist could stay in Calcutta. When I arrived in Calcutta an impulse led me to call on Babu Neel Comul Mookerjee, Secretary of the Bengal Theosophical Society, at 22 Baniapukur Road, and he received me kindly and offered me hospitality, and for a week I was his guest, and when again I returned to Calcutta to begin Maha Bodhi work I was welcomed by both Neel Comul Babu and his only son Babu Neerod Nath Mookerjee. On that day I resolved to build a Buddhist Vihara in Calcutta, a dream realized after the erection of the Dharmarajika Vihara in College Square, Calcutta, in December 1920. For 17

years the society had no permanent habitation in Calcutta, and the first permanent habitation was secured in July 1908, thanks to Mrs. Mary Foster's contribution of Rs. 12,000. In June 1916 the Government of India through the Educational Minister offered the Maha Bodhi Society two sacred Relics of the Lord Buddha provided we built two Viharas, one in Calcutta and the other at Sarnath, Benares. The offer was accepted, and I wrote in reply that the Maha Bodhi Society would spend Rs. 50,000 for the Calcutta Vihara, and the Vihara was begun on the site at 4A, College Square. We received not a penny from Japan or Siam or Burma for the building of the Dharmarajika Vihara. My late brother Dr. C. A. Hewavitarne and his friend Mr. N. D. S. Silva sent a handsome donation of four thousand rupees for the building Fund. The Maharajah of Baroda and Mr. G. D. Birla contributed Rs. 10,000 and Rs. 5,000 respectively and Mrs. Mary Foster contributed Rs. 65,123 and the beautiful Dharmarajika Chaitya Vihara was the result. The desire that I had cherished in my heart since 1891 was fulfilled.

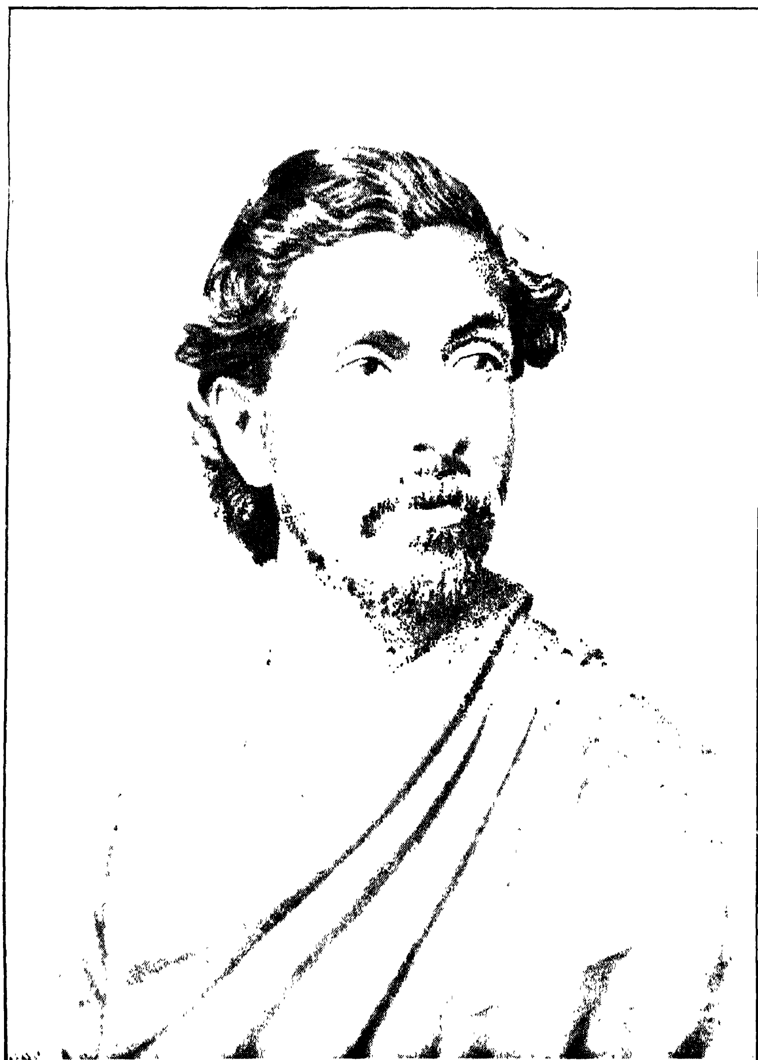
In January 1915, at my request Mrs. Foster sent me Rs. 17,781 to build a Mausoleum at Sarnath, and for seven years nothing could be done as the Government of India had me interned in Calcutta during the war, and I was able to visit Sarnath in 1922, and steps were taken to build the present Mulagandhakuti Vihara, since the Government of India had promised to present a sacred body Relic of the Lord Buddha to be deposited at Sarnath. The Government was prepared to present the Relic if we spent Rs. 30,000 in building a Vihara.

I deposited the Foster money in the Imperial Bank, Benares, and went to Europe to secure medical treatment. I was away in Europe and in October 1927 the building of the Mulagandhi Vihara was started. The Industrial school at Sarnath was started in 1904 with the help of the Foster Industrial Fund, and the Mulagandhakuti Vihara building was started with the Foster contribution which had then increased to Rs. 30,000. The Vihara building when completed would cost Rs. 111,000. We have yet to pay to the Contractor about Rs. 18,000, and I expected this deficit would be made good by Mrs. Foster, but death has removed her to a higher sphere of celestial joy.

The London Buddhist Mission was being maintained by the joint efforts of Mrs. Mary Foster and myself and now that she is dead the executors of the Estate of Mrs. Foster have already stopped the monthly contribution of £61-10. The great historic mission to enlighten the British people has a great future. I trust the sisters of Mrs. Mary Foster will continue the payment of the monthly contribution. The London Buddhist Mission House at 41 Gloucester Road shall stand as a monument of glory to the memory of Mrs. Mary Foster.

For forty years I have laboured hard in the field of the Lord Buddha. At Buddhagaya I succeeded in having built a Dharmasala for the use of Buddhist pilgrims. But for that spacious rest-house Buddhists would have no place to stay during the period of the pilgrimage. The Saivite mahant has no right to say that he is the proprietor of the most holy shrine of 475 millions of Buddhists. The Dharmasala

that I have built at Gaya after 35 years of effort will I hope be a centre of Buddhist activity. The holy Isipatana (modern Sarnath) will, I hope, become a centre of spiritual attraction. The Calcutta Dharmarajika Vihara and the Maha Bodhi Library are both useful centres for scholars and pilgrims. We need the library to be enlarged. A few more cottahs of land have to be purchased to build a bigger hall for the library. Isipatana requires more accommodation for the Samanera students and also pilgrims' rest. In 1891 January when I visited Sarnath the hallowed site was occupied by hog-breeders. In 1901 with great effort I purchased a few bighas of land for the use of Buddhists. The Archæological Department began excavations in 1904 and reaped a rich harvest. Single-handed I persevered but no help could be got from the Buddhists of Burma, Siam, and other countries. Thanks to the "unparalleled generosity" of Mrs. Mary Foster, the Buddhists have now a beautiful dominating shrine with a hundred feet tower. No Sinhalese Buddhist came forward to help me in my single-handed efforts. No Burmese, no Siamese, no Japanese, no Chinese, no Tibetan came forward to co-operate with me. But from distant Honolulu help came from Mrs. Mary Foster to revive the Sāsana in India and establish anew the Sāsana in England. There is none to take her place in the Buddhist world. Wealthy Buddhists are all dead. Self-sacrificing Bhikkhus are rare. India will again supply young heroes to preach the doctrine of Ahimsa, Karuna, and Maitri—wearing the yellow Robe. I have worked for India since 1891, and now I am an invalid with the only wish in my heart to die



THE ANAGARIKA DHARMAPALA WHEN HE MET MRS. E. FOSTER FOR THE FIRST TIME.

Chicago, Ill. May [illegible] 1923.

My dear brother:

Your [illegible] letter reached me in Chicago today. I left San Francisco on May 12th to visit my sister [illegible] your letter was forwarded to me.

I note what you state in regard to self denial on your part; the money is [illegible] for you to use for your comfort [illegible] for the work you are accomplishing.

I am grateful to you for all you have done for me. Please grant me this one [illegible] take care of yourself and take enjoyment and [illegible] everything with your mother more often.

Live for your work [illegible] care of your health and give yourself [illegible] and [illegible] Quarters such as you [illegible] to receive your friends. Take the money for [illegible] you deem it and I insist, take good care of yourself for my sake.

I thank you for [illegible] accounts of the good work you have accomplished with the money sent you.

How often the thought comes to me how wonderful your work has grown; you must have given yourself very little rest to accomplish such goodness.

Words cannot express my gratitude and how fortunate indeed it has been to me to have such a man so unselfish. As I said in the beginning "We will work together and the Honor must be as much mine as yours."

May it please the Great All that we may meet again.

With the Aloha [illegible]
Your Sister
Mary E. Foster

Please give my Aloha [illegible] to your mother.

Address. Cliff Hotel
San Francisco Cal.

FACSIMILE OF ONE OF MRS. FOSTER'S LETTERS.

on the holy ground where stands the Mulagandhakuti Vihāra.

LETTERS FROM MRS. MARY FOSTER TO THE ANAGARIKA DHARMAPALA

THE FIRST NATIONAL BANK OF HAWAUAT, HONOLULU,
United States Government Depositary,
Honolulu, H. T. Aug. 9th, 1910.

THE ANAGARIKA DHARMAPALA,
General Secretary, M. B. Society.

Dear Sir,

The writer acting under instructions of Mrs. Mary E. Foster the Donor and who will write to you under separate cover, sends the enclosed Draft of London Exchange for £220 pounds £20 of which is for one who is starting the book which you wrote about and the balance two hundred pounds (£200) is for your work. Please acknowledge receipt of this to Mrs. M. E. Foster and oblige.

Yours respectfully,
(Sd.) Mark P. Robinson.

Honolulu, July 24th, 1911.

THE ANAGARIKA DHARMAPALA,

My Dear Brother,

It is a very long time since I have heard from you. I hope you are quite well by this time. I know you must be very busy and I hope you will have success with your good work.

I will send you some money by next Steamer for your work and some for my birthday. You have asked me to let you know the date of my birth "I was born Sept. 21, 7 a.m." It was also the day that I said I would help you 21st Sept. 1902 at Kahana.

Hoping you and your mother are well; all success in your good work. Aloha Nui.

I remain,
Yours truly,
(Sd.) Mary E. Foster.

San Francisco, January 12th, 1915.

My Dear Brother,

When you receive this letter you will know why I have been so long answering your many letters.

My brother has written to you before this. Your last letter has made me feel ashamed of myself. Believe me I am very sorry for being so selfish. I want you to please trust me, and never fear that I will forsake you.

I had thought that you understood me, but alas we are all human, we fear when we cannot see or hear.

My health is very poor, it is the Doctor's advice that I left home. I had no strength to write, but that is poor excuse, I was selfish and only thought of myself. You remember when you saw me last I had some family trouble, it was the strain, I had to break down, the Doctor's advice to me was a change and go to the Springs. I am improving everyday, so do not worry.

I will send you some Halpruners. Thank you for all your letters, but promise me that you will always

trust me in future. Please remember me to all your family. Be good to yourself.

Yours truly,
(Sd.) Mary E. Foster.

Honolulu, T. H. July 26th, 1917.

Dear Sir,

Mrs. Foster at Kahana, yesterday requested me to send you $6000. I enclose herewith Draft for £1253-5-3, which I trust will reach you safely and promptly. Mrs. Foster sends her Aloha to you and wished me to say that she is as usual. We are all wishing for the end of this barbarous war.

Sincerely,
(Sd.) A. B. Lekenby.

Honolulu, T. H. Nov. 11th, 1918.

Friend Dharmapala,

Mrs. Foster is sending you a Draft for £1042-15-0 which find enclosed.

The great good news came last night and is a cause for hope and gladness.

Sincerely,
(Sd.) A. B. Lekenby.

The visit of the Maha Bodhi Society's deputation to Burma has been postponed till the 2nd week of April. All communications should be addressed to the secretary.

Law Office of
ROBERT C. PORTER,
1700 Claus Spreckels Building,
San Francisco,
June 17th, 1922.

THE ANAGARIKA DHARMAPALA,
46, Beniapukur Lane, Calcutta, India.

My Dear Sir,

On June 9th I wrote you as follows:—

"Mrs. Mary E. Foster is sending payable to your order draft from Bank of California National Association No. 64148 to the Chartered Bank of India, Australia and China, of Calcutta, India, in the sum of $10,000 in United States currency and bearing date June 9th, 1922.

Mrs. Foster is writing you personally telling you of her desires in the matter of the application of this money. Mrs. Foster will hold the duplicate of this draft until the receipt of the original is acknowledged by you.

I will within the week drop you a letter telling you that this original has been mailed to you in order that Mrs. Foster may be assured of a prompt communication from you as to whether you have received the original."

Yours very truly,
(Sd.) ROBERT PORTER.

E. H. WOODEHOUSE,
Honolulu, T. H.
July, 19th 1922.

THE ANAGARIKA DHARMAPALA,
46, Beniapukur Lane, Intally, Calcutta, India.

Dear Sir,

Mrs. Foster has instructed me to forward to you the sum of $500, and I now hand you Draft No. 2521 on the London County Westminster & Parr's Bank, Ltd., of London payable to you, for the sum of £1111-2-3, being the equivalent of $5,000 at today's rate of exchange. Kindly acknowledge receipt of this draft, addressed to me at the above address.

Yours faithfully,
(Sd.) E. H. Wodehouse.

THE BANK OF CALIFORNIA,
National Association,
400, California Street,
San Francisco, 12th May, 1923.

THE ANAGARIKA DHARMAPALA,
4A, College Square,
C/o. Sri Dharmarajika Chaitya Vihara,
Calcutta, India.

Gentlemen,

Please be advised that, following instructions of Mrs. Mary E. Foster of the Clift Hotel, San Francisco, California, U. S. A., we have this day forwarded to the

Chartered Bank of India, Australia and China, Calcutta, India, to be delivered to you upon identification and receipt, $100,000 par value United States Government 2nd. Liberty Loan Converted 4¼% bonds, being bonds numbered B-00047937 to 47956, inclusive, twenty at $5,000 each, with coupons due November 15, 1923, and all subsequent coupons attached.

Kindly furnish the above mentioned bank with your receipt for those bonds to be forwarded to us.

Yours very truly,
THE BANK OF CALIFORNIA
(Sd.) Stuart F. Smith,
Vice-President.

CLIFT HOTEL,
San Francsco, Aug. 1st, 1924.

Dear Mr. Dharmapala,

Mrs. Foster has asked me to write to you on her behalf, she wishes me to thank you for your kind present of a Cashmere Shawl and a necklace, which she received some time ago, you must forgive her for not replying more promptly, but everyday brings its own work, and letter-writing sometimes gets neglected. You will be glad to hear that Mrs. Foster is very well, she has been staying in Honolulu, for about six months and she enjoyed her visit to her old home, at present she is in San Francisco, where she intends to remain for a little while and then return again to Honolulu. While she was in Honolulu, Dr. Straub came one day to see her, and gave her a very interesting account of what he had seen of your work in the Hospital, School, etc., and it

gave her much pleasure to hear first-hand from some one who had really seen the Institutions and to know that everything was going on so satisfactorily.

Mrs. Foster hopes that both you and your mother are enjoying good health, she sends her Aloha to you both.

H. H.
pp. Mary E. Foster.

CLIFT HOTEL,
San Francisco, Aug. 2nd, 1924.

My Dear Brother,

I hope you are well. My health is good. I have no ache and enjoy everything that is good to eat.

I asked Miss Hudson to write to you, and give you the news. It is good of you to remember me. But it is the thought that counts. You have proved, and carried out everything that you promised me. I am here in San Francisco just for a little while, and intend to return home soon.

My home sounds queer, home is no more, one is surrounded by the Japs. I often wonder what will we do. They own the best of the land.

Last year I was in Chicago, I was with 2 of my sisters, the thought of going home gives me the *Blues.* I know I must be brave.

A doctor friend called at the Hospital and he said that your work was fine. It was a pity that you did not meet him. I am happy to know that you approve of our work. "* * * *"

Now dear brother I must close, I am always happy

to hear from you, please remember me to your mother and your brothers. Hoping all is well.

I remain Your Sister,
(Sd.) Mary E. Foster.

Please give my Aloha Nui to all the children and every one on my birthday.

Clift Hotel,
Aug. 29th, 1924.

My dear Mr. Dharmapala,

Mrs. Foster has asked me to write you a little note. I know you will be pleased to hear she is very well, in fact I think at the present time, she looks better than she has been for a long time, she is just full of "pep" and vigor and she is so interested in all that goes on in the world, she is certainly a bright example to some of us younger ones, age does not count with her and it is difficult to realise her 80th birthday is so near.

Mrs. Foster is having a very pleasant time in San Francisco, her sister is staying here too. The climate at this time of the year is cool and invigorating in San Francisco.

Mrs. Foster trusts that your work is going on as well as possible, she also hopes that you and your mother are in the best of health. She sends you both her Aloha.

Yours truly,
H. H.
pp. Mary E. Foster.

I have asked Miss Hudson to write you a few lines.

My Aloha nui to your mother and all that are near and dear to you.

I remain
Your sister and friend
Mary E. Foster.

Clift Hotel S. F., Sept. 26, 1924.

Dear Mr. Dharmapala,

I am writing to you at Mrs. Foster's request to thank you for the two kind cablegrams she received from you on the occasion of her birthday. She feels very happy to know that so many people in different parts in India were able to celebrate her birthday and she sincerely hopes that everyone had a happy time too.

Mrs. Foster keeps well and she trusts that you and your mother are the same. The longer I know Mrs. Foster the more I marvel at her. She has such a love of humanity and she is always looking for the good of and the best in people, in that respect she and Mr. Lekenby were so much alike, they both so love truth.

Mrs. Foster sends her Aloha to you and your mother.

Yours Sincerely,
H. H.
pp. Mrs. Mary E. Foster.

Clift Hotel S. F., Nov. 24, 1924.

Dear Mr. Dharmapala,

Mrs. Foster wishes me to write you a few lines to let you know how she is, you will be pleased to hear she is well, she is still staying in San Francisco, where

her sister also is staying, the time passes along pleasantly, the weather is usually good in San Francisco, so Mrs. Foster gets out motoring, or walking every day, it would take a very bad day to keep her in if she had an engagement to go out.

She often talks about you and your work in India and she hopes that everything is going on to your entire satisfaction. It is sometime since Mrs. Foster had a letter from you, she trusts that your mother keeps well and that you yourself are in good health. She sends her Aloha.

Yours Sincerely,
H. H.
pp. Mrs. Mary E. Foster.

Clift Hotel, S. F. Nov. 25, 1924.

My dear friend and brother,

I hope when these few lines reach you you are better. You will be surprised to know that I am still in San Francisco. I found it impossible to live in Honolulu, I have found home too lonesome, my sister has returned. I have lost sisters, nephews and nieces and dear friends by death, so I am back again in San Francisco. I have one sister in San Francisco. We are together, and there is one in Chicago. I cannot make up my mind to return to Honolulu. I have been away from home for four years and six months. I wish I did not have owned the place where I have called home. All round me, are the Japs and the Pacific. Last year my sister and myself spent our X'mas down in Honolulu, but this year my sister has made San Francisco her home

and we will be in San Francisco. X'mas is always a sad day for me. It brings up all sad memory of the time when the dear ones were with us. I have the account of your work and how you remember my birthday. How can I thank you. You have kept your word. You give me all the honours. No let us both enjoy the work. What could I do without you. True I gave you the money, but to carry on the work-that is the main thing.

Please give my aloha nui to all that helped you in this work.

Many many aloha nui. Please remember me to you mother. Hoping you are improving in health.

I remain, your sister,

Mrs. Mary E. Foster.

Clift Hotel, Jany. 12, 1925.

Dear Mr. Dharmapala,

At the request of Mrs. Mary E. Foster I am writing to inform you that she has just received the report of the th anniversary of the Foster Robinson Memorial Hospital. It gives her much pleasure to read from the report that the hospital is making such progress and it causes her much joy and happiness to hear that the hospital is giving so much benefit to the poor and needy of Colombo and she trusts that blessings will continue on all your great works in India.

Mrs. Foster continues to enjoy good health, recently she had occasion to consult a doctor who reported her condition as wonderful, she is still the same dear lady we all love. Ever bent on doing acts of kindness and

sympathy to those who need a friend. Mrs. Foster hopes you are better again and that you are conserving your strength. She also wishes to be remembered to your mother.

Yours Sincerely,
H. H.
pp. Mrs. Mary E. Foster.

I hope when this letter reaches you you will be enjoying good health. I am enjoying the best of health. I send you my aloha nui. Please write to me soon. Send your letter to the Clift Hotel.

I remain, your sister,
Mrs. Mary E. Foster.

Clift Hotel, Feb. 17, 1925.

My dear Mr. Dharmapala,

Mrs. Foster has just received your letter dated Jany. 12th with much pleasure. She is glad to learn that you are improving after your accident and she hopes that by this time your mother has got rid of that troublesome eczema. Mrs. Foster keeps well and she is always very much interested in everything you tell her about your work in India. She has the picture of the faculty of the Foster Memorial Hospital framed and hung up in her room in the Clift Hotel. She thinks it is very kind of the Mayor of Colombo to rename the lane Foster in honour of her.

Sincerely yours,
H. H.
pp. Mrs. Mary E. Foster.

Clift Hotel, Feb. 17, 1925.

My dear friend and brother,

I thank you for the present you sent me. I have it framed and I never look at it, but my thought goes out to you. You are very thankful and you show to me that your whole soul is in your work. I am thankful also that I have a friend that understands me. Never for one moment think that I am not grateful for all the kind words that you write about me. You give me too much praise. I pray that your health may be better, every day, and your work grows and that you will be spared to enjoy it for many many years. My health is good, I enjoy everything that is worthwhile, that is, I enjoy going to the Movies, I can keep wide awake. Often it is after eleven P.M. before we return to our Hotel.

Remember me to your mother.

Your friend,
Mary E. Foster.

503, Warrington Apts,
775, Post St., San Francisco,
Jany. 9, 1926.

Dear Mr. Dharmapala,

Mrs. Foster wishes me to write you a few lines. She was glad to have your cable and know that you had arrived safely. She also wants to thank you for your letters with regard to Abhedananda. Mrs. Foster has turned over all M.S. to Mr. Porter to deal with. She states the temple is for the Buddhists and that she never gave Abhedananda any idea that he had any rights in

it. To use her own words—she says "if I gave you a pair of shoes I don't tell another party he can use them too'. However I think Mr. Porter will be able to settle the matter finally as regards Swami Abhedananda's claims. You will be pleased to hear Mrs. Foster is well, the weather is pleasant so she is able to go out and about with comfort, she hopes you are taking care of yourself.

Last Sunday evening Mrs. Foster invited Mrs. Eaton and Mr. Hays to supper and she enjoyed a very pleasant evening with them. Mrs. Foster says aloha nui and with kind regards and best wishes from myself.

Sincerely,
Hylda Hudson.

775, Post St., San Francisco, Calif.
Nov. 20, 1926.

Dear Mr. Dharmapala,

Mrs. Foster wishes me to thank you for some recent letters and also for a copy of the Light of Asia which arrived safely 2 or 3 days ago. Mrs. Foster says you can take the money from the Foster Fund for the purpose you wrote to her about.

Mrs. Foster is sending you under separate cover 5 enlarged copies of that old photograph of her that she likes so much. I trust they may arrive in good condition.

The name in you address "Colpetty" is so hard to decipher that I have tried to copy it, so I hope the letter and photos reach you safely. Mrs. Foster is well and hopes you are the same, her sister has just returned to S. F. after a 7 months visit in the East.

The rainy season is upon us and I guess it was badly needed, but it is not so pleasant for getting about.

Mrs. Foster hopes you will find your mother and all your family in good health, she sends her aloha.

Sincerely,
Hylda Hudson.

The Warrington, 775, Post Street,
San Francisco, U.S.A.
Jany. 19, 1927.

Dear Mr. Dharmapala,

On Mrs. Foster's behalf I am writing to thank you for a letter recently received and some photographs sent from London, a portrait of yourself which Mrs. Foster thinks is excellent and a group. You must be glad to escape the cold English winter and be once again in beautiful Ceylon. I hope you had a pleasant trip. Mrs. Foster hopes you found your mother and family well on your arrival.

Towards the end of November I wrote to you for Mrs. Foster and addressed the letter to Ceylon, and also at the same time mailed 6 copies of an enlarged photograph of Mr. Foster which she likes, I hope you received them safely.

Mrs. Foster is well and hopes you are the same, she sends her aloha.

Yours sincerely,
Hylda Hudson.

MRS. FOSTER AND HER DONATIONS*

In reply to the Venerable Anagarika Dharmapala's letter thanking Mrs. Foster for her last and biggest donation of $100,000 he received a touching letter from her which we reproduce below :—

CHICAGO, ILL. May 21, 1923.

My Dear Brother,

Your letter of April 12th reached me in Chicago to-day. I left San Francisco on May 12th, to visit my sister living in this town and your letter was forwarded to me.

I note what you state in regard to self-denial on your part. The money sent you is for you to use for your comfort as well as for the work you are accomplishing.

I am grateful to you for all you have done for me. Please grant me this one wish. Do take care of yourself and take enjoyment and make enjoyment by being with your mother more often.

Live for your work, that is by taking good care of your health and give yourself more comforts. Have pleasant quarters such as you should have, in which to receive your friends. Take the money for it for you deserve it and I insist, take good care of yourself for my sake.

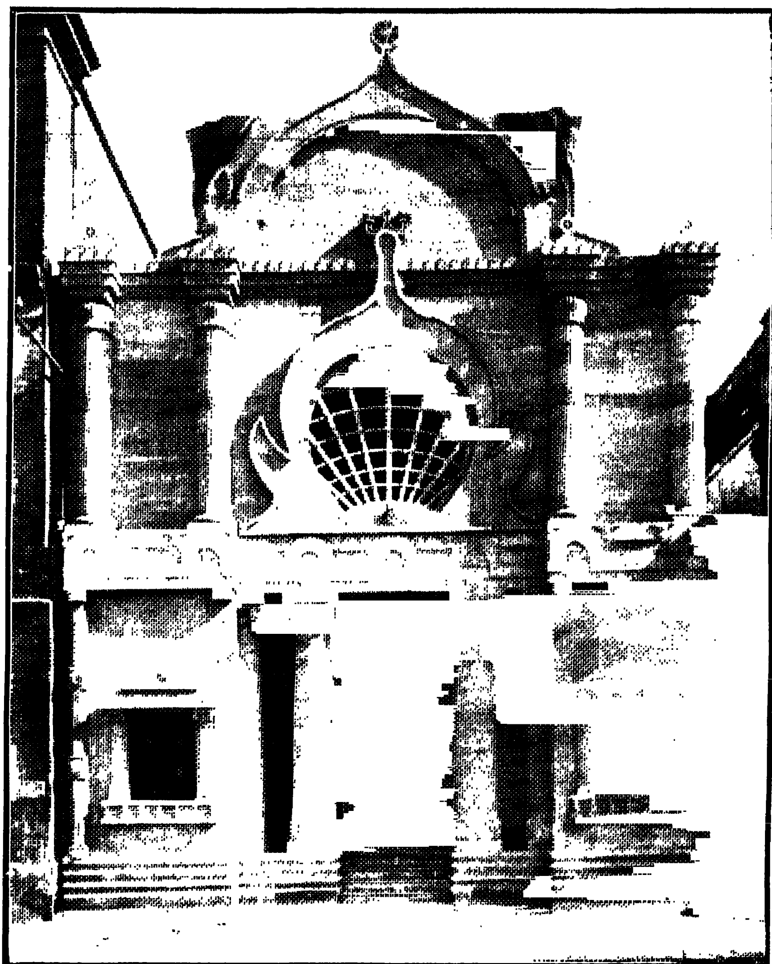
I thank you for the itemised accounts of the good work you have accomplished with the money sent you.

How often the thought comes to me how wonderful your work has grown. You must have given yourself very little rest to accomplish such good results.

Words cannot express my gratitude, and how fortunate indeed it has been to me to have met a man so unselfish. As

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* A *facsimile* of this letter is published in this issue—EDITOR.



SRI DHARMARAJIKA VIHARA, CALCUTTA, FOR THE CONSTRUCTION OF WHICH MRS. FOSTER DONATED RS. 65,123.



MAIN SHRINE OF THE SRI DHARMARAJIKA VIHARA, CALCUTTA.

I said in the beginning "We will work together and the honor must be as much mine as yours."

May it please the Great All that we may meet again.

Me ke Aloha Nui
Your Sister,
MARY E. FOSTER.

Please give my Aloha Nui to your mother.

THE LATE MRS. FOSTER

B. L. BROUGHTON, M.A. (OXON.).

A hundred years ago in Hawaii, that beautiful group of islands in the Pacific reigned King Kamehameha the Great, who deserved the epithet far more than many who have played a much larger part in the world, for he laboured to advance his people and to save them from the destruction at the hands of white men that now unhappily seems to be their inevitable doom.

He might be classed as one of the brilliant failures of history, but he was surely redeemed from that sad position by one fact, for we can say as Chang Yueh said in his preface to the Hsi Yu Chi of the ancestor Yuan Chuang, "his virtues produced a noble descendant."

Returning from the Parliament of Religions held in Chicago in 1893, the Ven Anagarika Dharmapala met on board the ship Mrs. Mary Foster, a descendant of the great Hawaiian king.

This lady confessed to the weakness of an over-hasty temper, and the Ven Anagarika taught her the Buddhist method of self-control.

Mrs. Foster had evidently established relations with the

Three Jewels in former lives, for she was from that day a devoted Buddhist.

Being wealthy, she, like Visakha Devi was unstinting in her "dana" to the cause of Buddhism.

It was largely thanks to her liberality that the Buddhist Mission was established in England, and all British Buddhists who have now or hereafter will embrace the Dhamma should remember with thoughts of love that it is largely to this noble lady that he owes his knowledge of the way of gaining merits and his consequent rebirth under happy conditions.

She lived a long life like our Lord Himself, and we may surely say of her as of the Great King of Glory, "full of noble thoughts she died," but not, we hope to be born in the World of Brahma, but rather that, following the Bodhisatta course she will refuse the rewards of merit and make Earnest Wish to be reborn in this world out of pity for living beings and further to help forward the cause of the Dhamma.

Our holy Religion teaches that old ties are not destroyed by death but are renewed in future lives.

So let us hope that our sister will be with us in births to be, and that we shall with joy renew the old associations with her simple ardent faith and the wise discourse of our revered leader and so pursue our way together to the great Nibbāna.

A TRIBUTE FROM AN INDIAN

BY SIR HARI SINGH GOUR, M.A., D.Litt., D.C.L., LL.D., M.L.A., BARRISTER-AT-LAW, NAGPUR.

In the summer of 1928 when I was in England I received an invitation from the British Maha-Bodhi Society to take part in the Anniversary Birthday Celebration of Mrs. Mary Mikahala Foster, which I regarded as a privilege, as though I had not seen this

bountiful lady, still I had heard and read of her great benefactions to the Maha-Bodhi Society and took perennial interest in the propagation of the Dharma. Other speakers more closely acquainted with her eulogized her services to the great cause of human emancipation, which is the underlying current of Buddhism. I regret that in so short a time Mrs. Foster has departed this life, but I am sure that the work that she has left behind will endure and serve as a beacon light to other workers in the same field. Buddhism is not a creed so much as it is a cult. It was so intended to be by the Master. It has destroyed human servitude, freed man from the bondage of superstition, shed light where darkness prevailed before, destroyed caste, reviled the priest-craft who live upon the lucre of their dupes and revolutionised all previous ideas of man and the universe. As science advances the truths of Buddhism become more manifest, as superstition decays the light of Buddhism begins to shine, as human despotism is destroyed by the onslaught of democracy, Buddhism would be its key-stone. But it is Buddhism that taught the world the quality of man and the nobility of human service. Of all the benefactors of Buddhism history records none were so magnanimous as its women votaries. Women are better attuned and are more susceptible to the finer sentiments of a noble religion. The Buddhism of today has already commenced its Westward march, where it has made many notable converts, but in this list of glorious pioneers of the creed the name of Mrs. Foster will always retain an honoured place. All lovers of truth must be sorry that one who has so richly endowed its propagation is no more. But human life is transient ; all that survives human frailty is noble deeds and the name of Mrs. Foster will always remain enshrined in the role of honour of those who have dedicated their lives and labour to the service of a great creed.

IN MEMORIAM

By S. Haldar.

Man knows but little here below. Of the great mysteries of existence he has yet had but a glimmer, a very faint view. In 1893 a young Buddhist from Ceylon fired with the noble ambition of re-establishing the Dharma in the land of its birth but fighting against adverse circumstances which would have driven an ordinary man tò despair, went to Chicago to attend the Parliament of Religions and to speak to the Americans about the life and teaching of the Tathāgata. The Americans knew nothing about Buddha and Buddhism. They knew only the generally-accepted European idea that the Bible contained the earliest religious truth and they believed that Hebrew was the mother of all languages. Dugald Stewart (1753-1828) the philosopher, was convinced that the similarities between Sanskrit, Greek and Latin were due to fraudulent imitation of Greek and Latin by wily Brahmans. Sir Edwin Arnold has stated that the great Hindu epic poems, the Rāmāyana and Mahābhārata, were not known in Europe even by name till Sir William Jones announced their existence. In 1845 two Roman Catholic missionaries observed extraordinary resemblances between their own ecclesiastic ritual and that of the popular form of Buddhism prevailing in Tibet and accounted for them by ascribing them to the Devil. It came as a shock to Europeans, as Sir E. Denison Ross has observed, that five centuries before the birth of Jesus Christ a man had preached all the essential virtues of Christianity.

Christian delegates assembled in great strength in the Parliament of Religions and the American Protestants who vastly out-numbered others imagined that they would have an easy task in establishing the supremacy of their own brand of religion. As an observer has said they looked at men like

Vivekananda and Dharmapala wth an air of supreme confidence, as much as to say "Just see us wipe them out." But when Vivekananda spoke they (to use the words of Sir Hiram Maxim) found that they "had a Napoleon to deal with. His first speech was no less than a revelation. Every word was eagerly taken down by the reporters, and telegraphed all over the country, where it appeared in thousands of papers. Vivekananda became the lion of the day. He soon had an immense following. No hall could hold the people who flocked to hear him lecture. They had been sending silly girls and half educated simpletons of men, and millions of dollars, to Asia for years to convert the poor benighted heathen and save his alleged soul: and here was a specimen of the unsaved who knew more of philosophy and religion than all the parsons and missionaries in the whole country." In 1916 when Sir Rabindranath Tagore delivered a lecture at the State University of Iowa it was said by one who was present: "Many were the comments that reached my ears on the Tagore lecture. 'I thought that the Hindus were a bunch of people', a slangy under-graduate was heard to remark, 'who needed to be taught ; but now comes a Hindu who can really teach us Americans. For the love of Mike! Doesn't that beat all' "!

The more intelligent amongst the Americans who heard of the noble teachings of the Tathāgata, free from creed and dogma, from the lips of the Anāgarika had the surprise of their lives Those teachings contained a complete answer to the questions which had arisen in their mind from the narrow religious creed they had been brought up in. But the number of such men was limited. It is all the more wonderful, therefore, that this visit to America proved so fruitful in results to the Anagarika. The impression created on an American lady, Mrs. Mary Foster of Honolulu, had far-reaching results. The Anāgarika met this great lady on his way from America to Japan. Such was her appreciation of his great aims that from the moment of her first meeting she has, with queenly liberality, supported him in all his undertakings and made it

possible for him to realise, to a great extent, his noble aims. She herself wrote in a letter to him: "How often the thought comes to me how wonderful your work has grown. You must have given yourself very little rest to accomplish such good results. Words cannot express my gratitude, and how fortunate it has been to me to have met a man so unselfish." May the great work for which this noble lady has done so much during her lifetime grow and prosper so that once more the Hindu may hear the words of the Enlightened One who asked man not to believe anything on His or on anyone's authority but to believe it only because his own unbiased judgment tells him that it is true, and who declared: "Be ye lamps unto yourselves; be ye a refuge unto yourselves; go to no external refuge."

MRS. MARY E. FOSTER

By Prof. N. K. Bhagwat, M.A.

There are many people, who command vast riches in this world, run after material pursuits and walks of life and prove a huge success. But to be wealthy is one thing and to know how to make use of the wealth is quite another. To think of wealth in terms of Self *i.e.*, gratification of wants, connected with Self, is quite natural and normal. In fact, this has been the innate tendency of the world. But how difficult it is to think of one's wealth in terms of others or some essentially righteous and altruistic cause! To take this point of view and being convinced of it, to rob oneself of personal comforts, to be on the look out of persons, who would prove themselves veritable benefactors and disinterested friends of mankind and suffering humanity in particular, to sacrifice one's wealth in this noble cause and derive pleasure indescribable therefrom—requires a mind that is highly developed, highly concentrated, highly susceptible to noble

and generous impulses and truly universal! Mrs. Foster's was such a mind!

As I pass in review of the long life of that benefactress of mankind, I cannot but admire her various qualities of head and heart. It would be immensely profitable, when all the letters, that she has written to different persons, are published, so that they will serve to throw a flood of light on the *woman* in her! Her infallible instruction and appreciative heart is abundantly illustrated by her relations with the Anagarika Dharmapala whom she for the first time saw on his return from the Parliament of Chicago. She could see the good work that was being done by the Mahabodhi Society, with Dharmapala at its head and on realising the great work of reviving the teachings of Lord Buddha in India and rehabilitating the Buddha in his Country of birth and Pari Nibbana, she gave him (Dharmapala) large sums of money to enable him to carry out his mission. In all the activities, undertaken by the Mahabodhi Society, and which are now being nestled under the motherly affection and care of the Society, Mrs. Foster's liberal hand is noticeable! Indeed she stands as an eloquent model of the verse in the Dhamma pada, which says "As out of a heap of flowers, they make many a garland, so should a mortal heap up much meritorious work." Her heart ever flowed with charity (Love) and when she saw or heard of any avenue which aimed at helping a falling yet righteous cause or relieving the sufferings of humanity, her all-embracing, expanded and limitless love for good, transformed into active help and tangible sympathy. She translated the Teachings of the Lord into action and therein lies her greatness! Her long life was one continuous stream of active and energetic work, combined with strength of will and lofty confidence in the goodness of men, and self-sacrificing heart without being sickly sentimental or credulous. She really occupies the roll of modern Visakha. May her great charity ever continue to inspire strong and brave hearts to work for the restoration and glory of the past,

as attested by the history, art, culture and civilisation of the age of the Lord Buddha and may the institutions that have sprung up due to her liberality and large heart, broad-cast the message of relief and hope given to the world by the greatest and the best fulfilment of humanity—Gotama Buddha! Mrs. Foster disappears but her great work is immortal!

May She attain the bliss of Nibbāna!

MRS. MARY ELIZABETH MIKAHALA FOSTER THE BLESSED

In memoriam.

By MR. S. C. MOOKERJEE, Bar-at-Law,
Vice-President, Maha Bodhi Society.

Associated with one of the richest Colleges in Oxford, due to its being the recepient of large bequests from the hands of Queen Phillipa the Consort of the Black Prince, is the motto, engraved on all its china and silver plate, "Queens shall be thy Nurses."

Comparing that small thing with the big royal patronages which Buddhism had received continually for a thousand years in the past, it is remarkable how aptly that motto fits in! For a thousand years Buddhism had not only become the "State Religion" of India but was the custodian of all its Educational and Cultural institutions under the five famous Universities *viz.*, Nalanda, Taxila, Jagaddal, Vikramsila and Odantapur which it nourished and maintained.

The good work of imparting education and knowledge to thousands upon thousands of the alumni of those institutions in all kinds of arts, crafts and sciences as well as training them in a practical psychology so essential for the true understanding of Buddhism and its missionary propaganda was in the hands of the Buddhistic Religious Order.

Thus it came about that generation after generation of India's emperors and empresses, kings and queens, rich

merchants and their wives vied with each other in lavishing and endowing funds and incomes of many villages in perpetuity for the upkeep of those beneficial institutions which were helpful in building up India's innate culture and in producing a prolific Sanskrit and Pali literature both of which had not only flooded India but scaling the heights of the Himalayas had made new homes in different parts of Central Asia according to the movements of deverse and successive groups of immigrants from India into those regions as the discoveries of Sir Aurel Stein and other explorers have established.

The sand heaps of Central Asia and the niches of the Great Chinese Wall have preserved those Sanskrit and Pali works of immense quantity and they are all being laboriously translated and deciphered in the universities of Berlin and Leningrad. These works as well as those that are still untranslated in Peking Library would, when translated, further reveal to the world the glory that India was during its Buddhistic period. Though many books have been destroyed by the vandal-hands of ignorant and narrow-minded fanatics—be those hands of Brahmans or those of Musalmans—we cannot but be too thankful for what remains. Nor can we but be less thankful for the advent of Pax Britannica which has fostered the growth of the National spirit in India by means of a just and stable government.

Along with it has set in, as is natural and can be expected, a great Revivalist movement in Buddhism—a religious system based on Ethics—psychic philosophy of self knowledge and righteousness—an unique product of Indian culture which had lifted India in the past to the commanding position of the Instructress of the World on the one hand and on the other made her holy land of pilgrimage for all humanity irrespective of Race, Sex, Cast, Colour or Creed because of the sublime personality of the Great Master who was not only born in India but was at hard work for forty five years in teaching

his disciples the truths of his doctrines—a record no other religious teacher in the world had surpassed.

For opening wide the rusty gateways of this Revivalist movement in India at the close of the last century there could be seen struggling and fighting the figure of a swarthy youthful Brahmachari from Caylon and standing behind him at a little distance there could also be seen the figure of a white lady in foreign attire with a basket in hand out of which she would be occasionally throwing out food and sustenance to him by way of encouragement to go on and on with his sacred and self imposed mission.

Need we explain that the Brahmachari was no other than our friend and leader The Ven'ble Anagarika Dharmapala and the white lady befriending him from distance was no other than our august benefactress Mrs. Foster whose death we mourn to-day.

As the sequel would show it was a romance in generosity on her part that she should do anything to befriend him, particularly in such large a measure as she did. Being born of wealthy Honolulu Christian parents and the wife of an American Christian gentleman she was under no obligation to spend a penny piece for the cause of the Buddhistic Revival movement in Ceylon and India of which the Ven'ble Anagārika may well claim to be the pioneer in the field. Her immense trust and confidence in the Ven'ble Anagārika cannot be based on any earthly reason and therefore it is pardonable to surmise that in their past incarnation, of which they had no memory, they must have come in contact with one another and that the good Karma generated in the past lives of both of them had discovered this particular method for working itself out as hidden springs flow out of the mountain-side on to the valley beneath for fructifying the same.

Those who like us joyfully view the Revivalist movement as the right step forward for India's cultural regeneration the angelic generosity of the white lady of Honolulu can-not but be the cause of rousing in them sentiments and feelings of

the utmost gratefulness and affectionate reverence as that of children towards their fond mother.

That being so, and she being venerated in every Buddhist home as the "Blessed", we in order to keep our memory green as regards her sweet and noble personality and acts of benevolence should in all solemnity and worshipful attitude of mind observe not only her birthday September 21st (she having been born on September 21st 1844) as it has been our custom to do but her death day (19th December) also as she passed away at the ripe old age of 87 years on the 19th December 1930 at Honolulu.

Now, what about the youthful monk struggling and fighting by the rusty gateways of this Revival movement? Anagārika Dharmāpala was the eldest son of a wealthy land-owner and business man in Colombo (Ceylon) and was born on the 17th September 1864. His family was the foremost Buddhist family in Colombo where it had established the Pali Vidyodaya College in 1873 when he was only 9 years old. Therefore the white lady of Honolulu was 21 years senior to young Dharmapala and old enough to be his mother. In his 16th year (1880) when he was about to matriculate he came in touch with Madam H. P. Blavatsky the world-renowned founder of the Theosophical Society. She encouraged him to devote his life and energy in the study of Pali literature and in the Revivalist work in connection with Buddhism. He became an ardent reader of her journal the "Theosophist." That became the turning point in his career. He abnegated the world, took leave of his parents and determined to devote his life to the cause of Buddhistic Revival, came to Adyar (Madras) in December 1884 (then only 20 years 3 months old) along with Madam H. P. Blavatsky.

From the time young Dharmapala became an inmate of the Home of the Theosophists at Adyar it became (and along with it India) his second home. He devoted himself ardently to the study of Buddhism and to the improvement of his knowledge of English, as well as to the acquisition of

facility in writing and public-speaking in both of which he became an expert. Those six years at Adyar were well spent in making himself efficient in the task he was about to take up namely an intensive propagandist work in the revival of Buddhism in India.

Upon bidding adieu to Adyar in December 1890 he visited Buddha-Gaya for the first time on January 22nd 1891 and on that day he pledged his life to the Buddha and promised to rescue the Maha Bodhi Temple there, containing as it does the Central Shrine of Buddhism together with the Bodhi Tree (now an offshoot of the old Tree seated at the foot of which Prince Siddhartha became the Buddha), from the possession of the Saivite mahant whose dealings with the worship in the Shrine room amounted in his opinion almost to sacrilege and thus was likely to cause pain and humiliation to the whole of the Buddhistic world in whose estimate every inch of the ground on which the Maha Bodhi temple stood was sacred soil.

Returning from Buddha-Gaya he arrived in Calcutta in March 1891 and was cordially welcomed by the late Neel Kamal Mookerjee and since then the latter's house at Baniapukur became his Calcutta home for many years. Constantly active and alert young Dharmapala did not know what it was to waste time. He became a regular reader at the Asiatic Society's library and to keep up his habit of public speaking he began delivering lectures at Wellington Square and College Square the favourite haunt of the University students for purposes of recreation. Then he further resolved that he would establish a lecture-hall of his own at College Square East for lecturing to the students on the sublime teachings of the Buddha. During that very year (1891) the Maha Bodhi Society was established due to his exertion and persuasive powers with influential Calcutta friends. It became a registered association for the advancement of Buddhistic knowledge and culture which had almost died out in India. Of this body young and energetic

Dharmapala became and still is, we are glad to record, the General Secretary. The starting of this Society was also a turning point in his career and helped him to go forward before the large public in confidence.

At about this time the building of a Rest House for Buddhist pilgrims at Buddha Gaya near the Maha Bodhi Temple being essential he was successful in raising sufficient funds from Arakan, Burma and Ceylon all of which he handed over to the Gaya District Board for the completion and maintenance of the commodious two-storied house.

Not content however with his own intellectual output in the shape of lectures to students on Buddhism, Dharmapala took the bold step of launching into journalism under the auspices of the Maha Bodhi Society. He started this "Maha Bodhi" journal, the first Buddhist organ in India—editing and publishing it himself—in the month of Jauary 1893. It would be completing its 39th year of existence in the month of December this year.

By some good luck the first number of this journal found its way into the hands of the Organising Committee at Chicago, of the Parliament of Religions which was convened to be held there in the month of September 1893. It was a thought-provoking arrestive number and that Committee lost no time in sending out an invitation to young Dharmapala who responded thereto by being personally present before that distinguished gathering in September 1893. His speeches made on that occasion attracted attention through-out the United States.

A month after that great event Dharmapala left San Francisco for Japan via Honolulu. When the steamer reached Honolulu harbour a number of ladies and gentlemen came on board to meet the Buddhist delegate. Never did he anticipate that among them was the white lady who was to become the Patron of the Maha Bodhi Society. On that occasion she asked him for the Buddhistic method of how to control her anger and imperious and haughty temper. Without

even enquiring about her name or who she was he gave her certain Buddhistic instructions of a psychological nature which upon practising for several years she was pleased to inform him of the efficacy of what he had told her.

The white lady began sending annually small donations to the Maha Bodhi Society and later on began sending hundred bottles of Halpruner's Malaria cure.

In August 1902 Dharmapala had occasion to revisit America. From Los Angeles he wrote to Mrs. Foster expressing his desire to open a free industrial school at Sarnath and asked her for help. In March 1903 when he was at San Francisco he asked for help. It came to him there which was equivalent to Rs. 10,000. She was the first to help him thus to make Sarnath a centre of his work, where previously he had acquired some thirteen bighas of land with funds received from his own mother and the Raja Bhinga of Benares.

In July 1908 came further help from the gracious lady which was sufficient for purchasing a small two-storied building at 46, Beniapukur Lane, Calcutta, which became the permanent headquarters of the Maha Bodhi Society, which till then had no permanent habitation.

In 1914 December, Dharmapala wrote to Mrs. Foster expressing his desire to erect a Mausoleum at Sarnath and asked her to send her donation, which came in January, 1915 and it was equivalent to Rs. 17,783. It was duly deposited in the Benares Bank and formed the nucleus for building the Sarnath Vihara which is now nearing completion.

In June 1915 however, the Government of India at the request of the Government of Ceylon interned Dharmapala at Calcutta at 4/A, Collage Square, which had been previously purchased by Dharmapala, in fulfilment of his resolve to build a preaching hall in College Square as previously mentioned.

The discovery of Relics at Taxila afforded the then Educational member Sir Sankaran Nair to offer a Relic to the Maha Bodhi Society provided they bulit a Vihara in Calcutta

to enshrine the same. This offer of the Government of India came in June 1916. Thereupon the Buddhist world was appealed to for funds but no response came. He also appealed to the gracious lady and she responded to him with a draft for £1200 to be followed year after year with an equal or larger donation.

As is well known the old structure at 4/A, College Square was pulled down and the present Dharmarajika Vihara was built on that land and the Relic of Lord Buddha came to be duly enshrined therein with the full approval of Lord Ronaldshay, the then Governor of Bengal in 1921.

It should also be mentioned that from 1905 to 1912 year after year a donation of Rs. 3,000 was received from Mrs. Foster which the Anagarika applied for Buddhist work in Ceylon in founding schools, in the establishment of the Maha-Bodhi Printing Press, and a weekly newspaper under the name of "Sinhala Baudhaya," which became a vehicle for the promulgation of religious, social, industrial, and agricultural views among the Sinhalese. It was stopped by the Government of Ceylon during the riots in 1915 and remained suspended until June 1922. In order to show his gratitude to Mrs. Foster the Anagarika visited her in Honolulu in June 1913, and the gracious lady pleased at the visit gave a further donation of Rs. 60,000 to establish a free hospital at Colombo in the name of her father, her husband and her friend. The hospital was established in the building at 2 Darley Lane, which has now been named after her as "Foster Lane"—which was gifted to the Angarika by his late father and valued at a lakh of rupees. Since 1914 the hospital is being daily used by patients of all religions and nationalities, and the number of patients treated free with medicines is over 300,000. Being pleased with the work of the Anagarika she sent in November 1919 on the day the Armistice was signed $50,000 U.S.A. Victory Bonds whose interest is expended for the manifold works of the Maha-Bodhi Society. Her last

donation of $100,000 reached the Anagarika with the letter which is reproduced in this issue.

It is remarkable that in none of Mrs. Foster's letters to Dharmapala she laid down any the least condition of her donations. She left it entirely to the discretion of Dharmapala as to how he should expend the same. In that respect she had absolute trust and confidence in him. It is also remarkable what a wonderful and trustworthy manager or steward of her funds he has been. And that notwithstanding the intense desire on the part of the gracious lady that Dharmapala should not stint himself and live well and entertain friends.

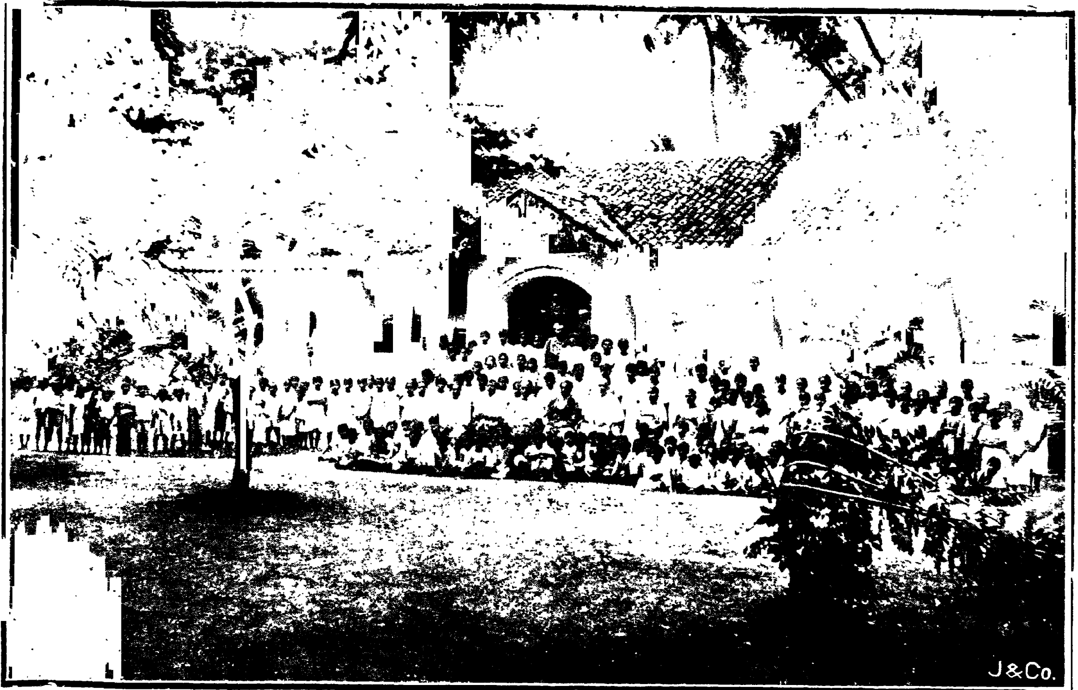
It is estimated that the sum total of the lady's donations which reached Dharmapala's hands would amount to about eight lakhs of rupees. Now, if she had not been of that generous disposition and had found pleasure in hoarding up her wealth, her name would certainly have never been known to the Buddhistic world, nor would she have had much recognition at Honolulu or in America. There cannot be the least doubt that the dealings of the Anagarika with her funds have ennobled her name and given her a position amongst the best of her sex.

To summarise the good work that have been accomplished, we say that she has been the benefactress and donor to (1) The Sri Dharmarajika Vihara and (2) the Foster House at Calcutta, (3) the Foster Free Hospital, Colombo, (4) the Foster Seminary Colombo, Ceylon, (5) the Foster Hall, Madras, (6) the Vihara at Sarnath (which is nearing completion), (7) the Head quarters of the Buddhist mission in London at No. 41, Gloucester Road, Regents Park, N.W. 1.

After the gracious lady had breathed her last, it is incumbent on us to inform our readers as to what took place at Honolulu. We gather from the British Buddhist of February, 1931 that at a service held at Hongwanji Buddhist temple on Sunday the 21st December, 1930 the Rev. E. H. Hunt presiding at the function spoke as follows: "On



Mulagandhakuti Vihara, Sarnath (nearing completion), to which Mrs. Foster donated Rs. 30,000.



Buddhist School at Rajagiriya, Colombo, one of the schools benefited by Mrs. Foster's donations.

Friday afternoon Mrs. Mary Foster of Honolulu passed on. Mrs. Foster became a Buddhist in 1893 when she met the venerable Anagarika Dharmapala who was returning from the Parliament of Religions held in Chicago.

It has been my privilege to meet Mrs. Foster on several occasions and I was always impressed with her strong yet intensely gentle personality. She always symbolised to me the grace and charm of a lady of old Hawaii.

Never shall I forget my last visit to this gracious personage. As I was taking my leave she turned to me and quoting from the Light of Asia said :—

> "For now I know by what within me stirs,
> That I shall teach compassion unto men,
> And be a speechless world's interpretor,
> Abating this accursed flood of woe."

adding a request that I take charge of her funeral service and I did have the privilege of saying a few words beside her body prior to her cremation.

Buddhism owes a great deal to women in the past and no doubt they will continue to play an important part in its future history. In Mrs. Foster another woman's name was added in the glorious list.

The Buddhist world in all walks of life in India and Ceylon had called her blessed, for she has contributed very largely to the upkeep and endowment of orphanages for the sake of children, and seminarics for the training of the Buddhist teachers. Hospitals and free outdoor dispensaries also owe their existence to her beneficence.

We in Honolulu have also benefitted by the fact that such a gracious lady had been living in our midst. May she ever progress towards enlightenment."

And in this, we of the Maha Bodhi Society beg most respectfully to add our sincere and heartfelt prayers that she may be once more reincarnated as a personification of a

loftier womanhood and work amongst us for our national uplift and re-establishment of the glorious traditions of Buddhism in India.

"THEIR WORKS FOLLOW WITH THEM"

BY MADELINE R. HARDING.

When one attains the vision of mankind the world over as one great whole, one begins to see the necessity for the manifold paths to Realisation, whatever be the understanding that ultimate Realisation implies. One begins to realise that not one of the paths, whether of various forms and ceremonies, of renunciation or meditation, can be acceptable to all. One begins to understand that mankind cannot realise its highest ideal along lines insisted upon or laid down by certain creeds. The hours spent in trying to keep true to tenets of faith composed by others, with which our own inner being is not in harmony, mean so much labour lost and power taken away from attaining the end we have in view. Therefore as a Vadantist myself I can see the need for the *various* methods of expressing our Higher being, that each one may get into tune along the path most harmonious to his inner Self.

Among Buddhists, particularly when attending the Vihara in London, England, I have met some of the most beautiful and unselfish characters, who were truly working without thought of reward, characters which it would be impossible to force into any other mould. Buddhism had developed them and Buddhism alone could keep them in the selfsame beauty of life. In Buddhism I find the pure teachings of various religions merely expressed under another name. On the Eight-fold path I find that Jesus the Christ based his teachings to a great extent. Let people say what they will

about Christianity but all the pure, unpolluted teachings of Jesus were summed up in the words :—

> "Love the Lord thy God with all thy heart and with all thy soul and with all thy mind"; and. "Thou shalt love thy neighbour as thyself."

There are no creeds and complications in this. And the disciples of Jesus knew what His simple practical religion was when one wrote :

> "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

And this simple teachings is to be practised without fear or favour, for the great Christian Apostle wrote :

> "God hath made of *one blood all nations of men* for to dwell on all the face of the earth."

So in writing these few words of appreciation of the life of Mrs. Mary Mikahala Foster of Honolulu, it is with the conviction that she carried out a great noble work. She saw light and through her love and generosity, irrespective of nationality, she enabled a great host of people to see it too and so illuminated the unsatisfied yearnings of their nature. She became a power in a religion which has its devotees the world over. She gave of her best. She helped to lighten the burden borne by the Rev. Anagarika Dharmapala in his burning desire to relieve the ills of mankind. We all know how the soul-force that he sent out in his unselfish eagerness attracted to him one of whom he stood in need, for in 1893, in a most unexpected manner, he met Mrs. Foster on his way from the Parliament of Religions. She was his answer to the need he was feeling—surely another instance of pure unselfish thought acting as a magnet to attract to itself that of which it stood in need !

When Mary Foster met the Venerable Anagarika and heard his teaching she came into touch with something which satisfied her inmost craving and, as the passing years proved,

her devotion to Buddhism did not centre around any being. Only at rare intervals she saw the one who had brought her within the fold and yet her love clung to the teachings she had imbibed through him and her feet kept firmly on the path along which she had decided to realise the highest. Her *works* proved the reality of her convictions. As the Christian Scriptures say, "Faith without works is dead." Through her generosity the beautiful Vihara in Calcutta was made possible, which stands as a monument to her loving thought. But all she did for Buddhism and through Buddhism for her fellow beings, in many parts of the world, is already known. Those of us who have met the Venerable Anagarika in England know how often, although away in that distant part of the world, she eased the load he carried, a load which for many years he bore almost single-handed.

When we consider the constructive thought and through that the practical help that this one true disciple was the means of bringing to innumerable people, it makes one long to see her mantle fall on others. Not only are such great souls needed in the Buddhist fold but in the many folds of other religions, whose followers so often seem content with the belief that their own salvation is assured but who so often appear to have little thought for the crying needs of men and women in all walks of life.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou the joy of thy lord."

VISAKHA OF THE MODERN BUDDHIST WORLD

By Devapriya Walisinha.

In the galaxy of famous Buddhist women who have brought glory to Buddhism, the name of Mrs. Mary E. Foster who passed away on the 19th of December last, will find an

honoured place. Her name will stand out as the modern representative of that long list of noble women headed by the great Visakha of Buddha's time.

Mrs. Foster's conversion to Buddhism and her subsequent identification with the noble work of the Venerable Anagarika Dharmapala sounds almost incredible. But the fact remains that it did happen. The lady whose name is so familiar to us was born in the little speck of land known as Hawaii, in the midst of the mighty Pacific and poured forth her wealth into the bowl of another born in a similar island. Between her home and the country where her money was spent there is a distance of over 10,000 miles. She did not set her eyes on what her money had helped to build up and yet—this is the strangest part of the story—she gave lakhs of rupees at the mere suggestion of that indefatigable worker whom she had seen only thrice throughout a period of 38 years of friendship.

What is the secret of this unparalleled generosity? We can find only one answer to this: IT IS THE INFLUENCE OF THE ALL-EMBRACING BUDDHADHAMMA. Buddhism knows no barriers of race, colour or caste. It is universal and its truth is to be tested and proved in its application to human life. Mrs. Foster had a mere glimpse of the Dhamma from the lips of the Anagarika Dharmapala just as Sariputta heard one verse from Assaji. But she took it to heart and practised in her own life and found it efficacious. Thenceforth she befriended the one who had taught her the doctrine and contributed her share in the dissemination of the sublime Teaching.

Having done her duty, she has now passed away. But she leaves behind an imperishable name. The great institutions both in India and Ceylon which owe their existence chiefly to her munificence are living and growing monuments to her generosity. A grateful people will cherish her sacred memory just as they cherish the memory of Visakha of old.

Few can give like Mrs. Foster. There are people who give a rupee and clamour for accounts. Mrs. Foster gave

lakhs but never for once did she inquire how the money was spent. How few can claim such confidence?

Buddhists of Asia cannot but be thankful to the Venerable Anagarika Dharmapala for getting into their fold one so noble and generous. It is difficult to find another like her and the passing away of this finest example of Buddhist philanthropy is a source of profound sorrow and regret to all who appreciate genuine liberality and love of humanity. May she be reborn in a happy state to continue her work of helping humanity in its struggle to attain Nibbana.

MARY ELIZEBETH MIKAHALA FOSTER OF HONOLULU

MY HUMBLE TRIBUTE.

By Mr. E. S. Jayasinha, Colombo.

Mrs. T. R. Foster, the patroness of the Maha-Bodhi Society, died on the 19th December 1930, at her residence in Honolulu at the ripe age of 86. Her passing away has created in the Buddhist world not only in Ceylon, but in India and England as well, where her numberless benefactions in the cause of Buddhism are gratefully remembered, a void that will not be easy to fill. In the Buddha's doctrine charity takes precedence over all other virtues, and the spirit of "dāna" or giving was best exemplified in the Master's own day by Anāthapindika, the layman who presented the Jetavana Monastery to the Order, and among lay women by Visākhā, who is still honoured as the great patroness of Buddhism. With Visakha's must be cherished today the memory of Mary Elizabeth Mikahala Foster of Honolulu, as another noble-hearted woman, whose unstinted generosity in the cause of Buddhism has made her name loved and honoured in the East, in Europe and America and wherever the word *Maha-Bodhi* is uttered. The story of how an extremely wealthy American

lady like Mrs. Foster, living in the far-off Honolulu came to embrace Buddhism and to make such munificent benefactions in that great cause can only be described as a spirited romance and one that the doctrine of kamma alone can make clear. A few details may not be without interest to those who read for the first time something of the story of Mrs. Foster and the lofty and humanitarian ideals that inspired her life.

Following closely upon the great revival of Buddhism in Ceylon, the Venerable Anagarika H. Dharmapala, another of Ceylon's great Buddhist benefactors and missionaries, who founded the Maha-Bodhi Society in 1891, attended the Parliament of Religions in Chicago in 1893, as a Buddhist delegate. On his way back he met Mrs. Foster on board a steamer at Honolulu and as a result of the religious advice he gave her, she promised to help the Anagarika in his work. For ten years, however, there appeared to be no response from her. But from 1902, till the date of her death recently, she continued to help with regal munificence every great Buddhist cause whether in the United States, in India, in Ceylon, or in Europe. There is no doubt that Mrs. Foster in her past lives had been a great Buddhist and that her great generosity in the cause of Buddhism in her recent life was purely the result of her past Karmic influences, reawakening in her to the good of countless numbers of her fellow beings she helped out of her munificence. One of the first objects for which Mrs. Foster's money was set aside was the school at Sarnath, near Benares. To-day Sarnath is a great Buddhist centre and towards the cost of the magnificent Vihara Mrs. Foster contributed Rs. 30,000/-. It is hardly necessary to chronicle here in detail her many other benefactions. Her missionary zeal and the eager and generous solicitude for the welfare of Buddhists in particular and all mankind in general are amply displayed in the work she has done through the agency of that missionary of modern Buddhism, the venerable the Anagarika Dharmapala. Today the magnificent Vihara at Sarnath in the very birth place of Buddhism stands as a stately monument to one whose single-

minded devotion for the furtherance of Buddhism is worthy of emulation by all Buddhists in whatever measure their means permit. Then in Ceylon among other things there are the Maha-Bodhi Schools affording a means of education in a Buddhistic atmosphere to hundreds of children ; and the Foster Robinson Memorial Hospital founded in 1914, for the furtherance of the indigenous system of medicine. In the latter years of her life she saw the accomplishment of yet another of the Anagarika's great ambitions of a Buddhist Mission to England which she helped in a large measure by making contributions towards its cost continually up to the very end of her life. What the mission achieved both in England and America are well-known and to Mrs. Foster's generous help its success is mainly due.

Now Mrs. Foster is dead but her work remains. Blessed with the gift of the Triple Gem the Buddhists of Ceylon of the latter day knew not of its splendour or its worth, but the late Mrs. Foster has shown us how to appreciate its worth and how to flash its resplendant rays to the four corners of the earth. And let us hope that the example set by her would be assiduously followed by all and the torch held aloft would continue to burn with greater brilliance-fanned by the gratitude of a people she loved and helped. The names of Mrs. Foster and of the Anagarika who met each other under the influence of religion will be remembered by succeeding generations of Buddhists with veneration just as the names of Visakha and Anāthapindika are revered by the Buddhist world today. May the two noble personages whom a romance of unparalleled generosity brought together for the good of many, meet in similar circumstances in many a birth to come for the good of mankind.

MRS. MARY FOSTER—FOSTER MOTHER OF BUDDHISM IN MODERN INDIA

By DHARMA ADITYA DHARMACHARYYA, B.A.,
Editor, Buddhist India.

The Indian Buddhist Community is shocked to hear of the passing away of Mrs. Mary Elizabeth Foster, Patroness of the Maha Bodhi Society of India, Ceylon and the British Isles on the memorable day, the 19th of December 1930. It is true that she was ailing for some years past due to her age, and to every Buddhist who understands the unreality of nature and the supreme reality of super-consciousness until the attainment of Nirvana the ultimate goal of life, her leaving off the diseased mortal coil of this life is only a preparatory stage for that ultimate, eternal bliss which it is the wish of every Buddhist that she should attain in the coming life.

The great lesson that she gave to the world by her princely munificence in the cause of humanity for the alleviation of human suffering and more particularly in the cause of Buddhist missionary work and cultural development of India will never be forgotten by about four lacs of Indian Buddhists as also by the entire Buddhist world. The phenomenal reception given to the Ven. Anagarika Dharmapala by the saintly figure at the Port of Honolulu in October 1893 and the message of Lord Buddha that Ceylon's greatest modern missionary poured into her inquisitive ears which were in readiness for the same due to her upanissaya kamma will ever remain historic in the rise and growth of the Maha Bodhi movement in India, Ceylon and the British Isles. The unique and practical example that this lady of the Far West gave to the world will ever remain a golden bridge for the union of the materialistic West and the spiritual and cultural East. Her example has inspired, and will inspire the thoughtful and scientifically trained people of the West.

Lord Buddha in one of His sermons said :—

Itthiyā'pi panditā honti

That is, women also can become pandits. or learned persons. And Buddhist history has witnessed a galaxy of eminent, highly cultured munificent and noble women. Buddhist religion and culture have given the fullest measure of socio-religious freedom to women. A good number of the women sacrificed their lives, comforts, wealth and houses for the attainment of Nibbana. Of such women, Mrs. Mary Foster is one.

In these days of the Buddhist Renaissance in India when the Buddhists of India can hardly lift up their heads partly due to hostile influences and lack of inspiring spirit, and partly due to the lack of patrons or patronesses of the Visakha fame, Mrs. Mary Foster from the far-off West—from the Island in the Pacific Ocean responded and came forward with princely donations. The whole solid existence of the Maha Bodhi Society of India, the slow but sure growth of the First Buddhist Monastery or Temple in the Ajanta style with the sacred relic of Lord Buddha Sakyamuni enshrined therein in Calcutta, the London of the East, the permanent building where lies the British Maha Bodhi Society, the Sarnath Mulagandhakuti Vihara and Buddhist University which will shortly have another sacred holy relic of Lord Buddha in its sacred chamber and a series of other humanitarian charities would not have been possible without her practical acts of sila (noble deeds), dâna (charity), and prajñā (wisdom) the three chief essentials of the ten perfections necessary for the attainment of Supreme Enlightenment or Nirvana. For obvious reasons Mrs. Mary Foster is the Foster Mother of Buddhism in Modern India.

O FARE THEE WELL

"O fare thee well, thy duty nobly done,
Thy days in loving service gladly spent.
And now thine eyes a fuller vision see ;
For lo ! the veil of sense in twain is rent.
O fare thee well, for we are left behind
To spread abroad the Dharma glad and bright,
To point the Way from ignorance and pain,
To Truth's far realms of Everlasting Light."

IN MEMORIAM

BY DR. INDRA MAN, M. M. F., KATMANDU.

Mrs. Mary E. Foster of Honolulu is no more in the land of the living. But her acts remain, acts which glorify her in perpetuity.

India had well-nigh forgotten her true son Buddha and His sublime teachings for nearly eight centuries. If I remember aright—and I am certain I do so—it was the venerable Brahmachari Anagarika Dharmapala of Ceylon, who with the munificence of this benevolent lady in far-off Honolulu commenced the revival of Buddhism in the land of its birth. To-day in the hour of our dire need Mrs. Foster has left us for good. By her death an irreparable loss has been created in our midst. Our activities will temporarily receive a set-back no doubt.

The magnitude of the magnificent work made possible by her charity is still fresh in our minds. The merit (punya) of such right deeds (samyakkārya) is beyond description and must have accompanied her when she passed away. May peace be to her: "sabbe sankhārā aniccā."

MAHA BODHI SOCIETY'S CONDOLENCE

The following resolution was passed at a meeting of the Maha Bodhi Society held in Calcutta on the 18th January, 1931 :—

This public meeting held under the auspices of the Maha Bodhi Society deeply grieves to learn of the death of Mrs. Mary Elizabeth Foster of Honolulu, Patroness of the Maha Bodhi Society, who was one of the greatest benefactors in modern times for the revival of Buddhism both in India and Ceylon through the active co-operation and devoted services of the Ven. Anagarika Dharmapala and places on record its gratitude and high appreciation of her numerous acts of benevolence for the cause of Buddhism so very dear to her heart.

It is further resolved that a copy of the above resolution be forwarded to her sister under the signature of the President.

BOMBAY BUDDHA SOCIETY'S CONDOLENCE

Dr. A. L. Nair sends us the following resolution passed at a meeting of the Buddha Society held in Bombay :—

That this meeting of the Buddha Society, Bombay, is shocked at the most lamentable demise of Mrs. Mary E. Foster of Honolulu, who was the Patroness of the Maha Bodhi Society.

This meeting places on record the most meritorious services that Mrs. Foster has rendered to the cause and revival of Buddhism in India and Europe. Her admirable spirit of active philanthropy, self-sacrificing zeal and devotion to the Buddha, singleness of purpose and wonderful power of reading the sincerity of devotees, like the venerable Anagarika Dharmapala, whom she idolised with the affection of a fond mother and her long and healthy life of about 87 years —these have justly entitled her to the estimation, and reverence of the Buddhist world and to the status and dignity of Visakha Migarmata of the ancient Buddhist India. Buddhism has, in the opinion of the Society, sustained an irreparable loss in the death of Mrs. Foster. The Society offers its most heartfelt condolences at this sad occurrence to the family of the bereaved. May the cause of Buddhism for which she has at all times stood up and sacrificed her enormous wealth

prosper and develop into a tree of luxuriant growth to enable thousands of suffering beings to sit under its deep shade and attain the bliss of Nibbana, this is the most earnest wish of the Society !

FOSTER ROBINSON MEMORIAL HOSPITAL, COLOMBO

This free hospital and out-door dispensary was started by the Venerable Anagarika Dharmapala with the donations received from Mrs. Mary E. Foster. It has proved to be a great blessing to the poor inhabitants of Colombo. In appreciation of the generosity of the donor, the Colombo Municipality has re-named Darley Lane in which the hospital is situated as "Foster Lane." We give below a table showing the number of patients treated from the year 1919.

Year.		Out-door patients.		In-door patients.
1919	...	12,932	...	9
1920	...	18,576	...	23
1921	...	22,240	...	49
1922	...	30,516	...	58
1923	...	30,681	...	136
1924	...	31,392	...	129
1925	...	31,230	...	125
1926	...	32,016	...	152
1927	...	33,959	...	106
1928	...	35,834	...	136
1929	...	33,961	...	101
1930	...	35,871	...	113
		349,208		1,137

HOW MRS. FOSTER'S DONATIONS HAVE BEEN UTILISED

Maha Bodhi Press, Colombo	...	...	5,000	0	0
Buddhist Theosophical Society for schools handed over to M. B. S.	...	...	4,894	12	0
Maha Bodhi Schools, Ceylon	...	...	1,800	0	0
Foster Seminary maintenance	...	...	12,500	0	0
Mr. E. E. Power ...	...	...	2,625	15	0
"Was" ceremony at Buddhagaya	...	...	2,099	6	0
Sri Lankadhara Society, Colombo	...	...	2,000	0	0

Mallika Home for the Aged, Colombo	...	2,500	0	0
Ananda College, Colombo ...	...	3,500	0	0
Sadacara Bauddha Kulangana Society	...	1,000	0	0
Museus School, Colombo ...	...	1,000	0	0
Sri Sumangala Dharmasala, Colombo	...	2,000	0	0
Japanese Earthquake Fund ...	...	600	0	0
Y. M. B. A., Colombo	...	3,000	0	0
Gampaha Orphanage	...	1,000	0	0
Upasikarama, Kandy	...	750	0	0
Buddhagaya Question : Delegates expenses	...	750	0	0
Land for school for Rodiyas, Ceylon	...	100	0	0
German Buddhist	...	200	0	0
Dhammapada Prizes	...	1,070	0	0
Anuradhapura School Building ...	...	5,267	0	0
Other Charities	...	3,475	0	0
Tooth Relic Temple	...	2,500	0	0
Perumber Land, Madras ...	...	400	0	0
Perumber School	...	3,000	0	0
Perumber Avasa	...	3,000	0	0
London Buddhist Head Quarters ...	...	67,051	11	0
House in Beniapukur Lane ...	...	20,000	0	0
Mulagandhakuti Vihara	...	30,000	0	0
Dharmarajika Vihara	...	65,123	0	0
Hiniduma Rubber Estate ...	...	30,000	0	0
Pali Text Society, London ...	...	2,000	0	0
Land at Rajagiriya	...	6,000	0	0
Upasikarama, Rajagiriya	...	2,500	0	0
Bungalow in Rajagiriya land ...	...	2,500	0	0
Huts at Rajagiriya	...	1,500	0	0
M. B. S. Head Quarters, Calcutta ...	...	26,000	0	0
Land for Vihara in Calcutta ...	...	21,000	0	0
M. B. S. Head Quarters, Colombo	...	46,250	14	0
Property Adjoining Head Quarters	...	14,506	0	0
Property at Slave Island ...	...	28,832	0	0
Victor House, Maligakanda ...	...	60,784	0	0
Property at Anuradhapura ...	...	5,267	0	0
Property at Katugasota	...	10,000	0	0
Property at Dumbara	...	1,000	0	0
London Buddhist Work	...	50,638	0	0
Machines for the Maha Bodhi Press	...	3,041	0	0
Industrial School, Sarnath (1904) ...	...	10,698	0	0
Foster Robinson Free Hospital ...	...	60,000	0	0

The current expenses of the Maha Bodhi Society are met with the interest and rent of houses belonging to the "Mrs. Foster Fund."

FINANCIAL

MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 78,278-2-10. S. N. Barua, Delhi, Rs. 5/- (Feb.) ; Pha Tha Htaw, Tharrawaddy, Rs. 5/- ; Sarat Chandra Choudhury, Yamethin, (Feb.) Rs. 10/-. Grand Total Rs. 78,298-2-10.

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the month of January 1931.

RECEIPTS.		Rs.	a.	p.	EXPENCES.		Rs.	a.	p.
Subscription	... Rs.	80	9	6	Paper for Jany. & Feb. issues	... Rs.	72	4	0
Advertisement	... ,,	5	0	0	Block	... ,,	9	0	0
					Stamps	... ,,	41	15	0
					Miscellaneous	... ,,	0	7	0
TOTAL	Rs.	85	9	6	TOTAL	Rs.	123	10	0

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the month of January 1931.

RECEIPTS.	Rs.	a.	p.
Donation to M. B. S. from Mr. D. Norris ...	5	0	0
Dr. N. N. Roy Establishment for Dec. & Jan.	8	0	0
Rent of hall	37	0	0
Charity Box	23	5	0
Interest from A. Ganny for Dec.	250	0	0
Interest from N. C. Mallik for Dec. ...	208	5	6
Ven Dharmapala advance for making image	400	0	0
TOTAL ...	931	10	6

EXPENCES.	Rs.	a.	p.
Postage & Telegrams ...	28	6	0
Charity :			
2 Poor women ...	2	0	0
Buddhadevasevasram ...	7	8	0
Wimalananda a/c.			
Examination fee, etc.	31	8	0
Miscellaneous ...	3	11	0
Miscellaneous a/c. ...	79	3	9
Devapriya a/c. ...	8	15	6
B. House repair a/c. ...	243	5	3
Electric bill	27	10	0
Remington Typewriter	20	0	0
Bolpur a/c. milk ...	22	8	0
Furniture a/c. ...	40	0	0
Salary & Allowance :—			
Calcutta	83	0	0
Sarnath	65	0	0
Gaya	27	0	0
Debising's Pension ...	12	0	0
Old Durwan Pension	5	0	0
Food a/c.	72	13	0
Advance for making image	400	0	0
TOTAL ...	1,179	8	6

BUDDHIST CONFERENCE CIRCULAR

In accordance with the resolutions passed in the Calcutta Session, the Third Session of the All-India Buddhist Conference will be held in Darjeeling in the Ghum Buddhist Monastery from April 2nd to 4th. All affiliated Buddhist Societies, Associations, Institutes, Viharas, Temples and Sub-Communities are strongly and cordially invited to attend, send as many delegates and representatives, resolutions, messages etc., to the undersigned and intimate the number of delegates before March 15th at the Calcutta Office (162, Harrison Road), after that to the Darjeeling Office at the Darjeeling Himalayan Ladies' Institute, Municipal Building H. Darjeeling, India. Delegates' fee will be Re. 1 only. All non-affiliated Buddhist organisations are requested to apply for affiliation by enrolling three members or more and paying Rupees nine only, before March 15th. Board and accomodation free to delegates and reception committee members on Conference days. Diet will be strictly vegetarian. Reception Committee Members pay Rs. 25, 15, 10, 5, 1. All non-delegates and sympathetic citizens are requested to join the Reception Committee.

DHARMADITYA DHARMACHARYA,
General Secretary,
All-India Buddhist Conference.

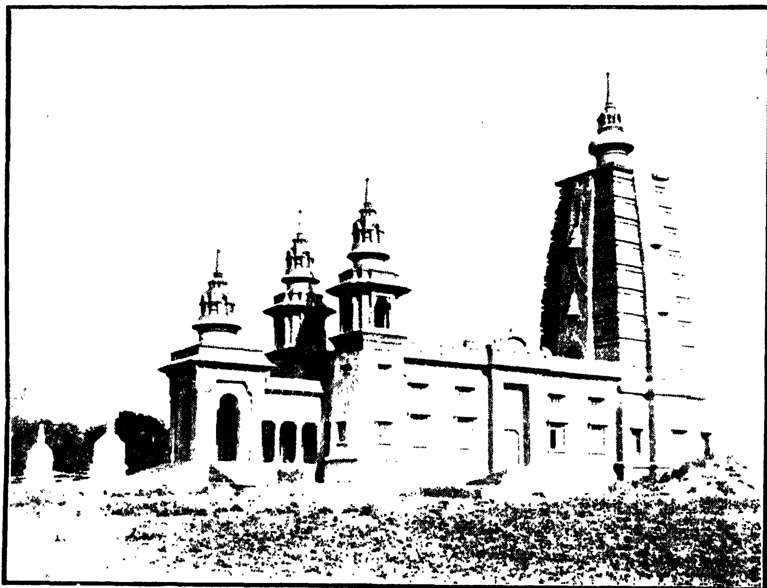
MULAGANDHAKUTI VIHARA OPENING CEREMONY

As the readers will notice from the photograph published on the other side the great Vihara at Sarnath is at last complete. The finishing touches have been given to the 110 feet high main tower of the Vihara and the work of clearing the platform has been taken in hand. The interior of the Vihara is complete except for the frescoe work which, thanks to the generous promise of Mr. E. L. Broughton, will be taken up as soon as possible. The only Buddha image of the Shrine which is in the preaching attitude is being made on the model of the famous image in the Sarnath museum by the School of Art, Jaipur, and will be ready within a few months. Thus after many vicissitudes the schemes of the Vihara have become an accomplished fact.

At the suggestion of the Archaeological Department of the Government of India the opening ceremony and the enshrinement of the sacred relic have been fixed to take place in October or November this year, and I invite Buddhists of all countries to participate in this historic event. As this is the first Vihara we have erected at the sacred spot after 800 years, I trust the Buddhists will gather in their hundreds to take part in the ceremony and usher in this new era of Buddhist revival at the sacred Migadaya. Our Society will make arrangements to accommodate visitors if they inform us in time of their willingness to take part in the event. Formal invitations will be sent later on.

It is estimated that Rs. 5000 will be necessary to make the event a success. I appeal to the Buddhists of India, Burma, Ceylon and other countries to send their donations and help us to make the event a great success.

THE ANAGARIKA DHARMAPALA,
Founder and General Secretary,
Maha Bodhi Society.



COMPLETE AT LAST !
The great Mulagandha Kuti Vihara just completed.



The Ven. Anagarika Dharmapala sitting in the foreground of the Majestic Vihara he has just completed.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं । देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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MR. BROUGHTON'S DONATION

I have great pleasure in announcing that our dear brother B. L. Broughton, M.A., (Oxon.) has graciously offered to bear the cost of the frescoe paintings in the New Vihara at Sarnath in memory of his beloved mother. He has promised to pay the amount in monthly instalments and has already sent a cheque for Rs. 2,000. This is indeed a timely help, the value of which it is impossible to estimate. By taking upon himself the meritorious task of getting the paintings completed, he has not only done a great service to Buddhism but also to Indian art which is bound to attract world-wide attention when the work is over. I express the Maha Bodhi Society's grateful thanks to this noble-hearted dayaka. May his aspirations be fulfilled.

DEVAPRIYA WALISINHA,
Secretary, Maha Bodhi Society.

WAISAKHA PURNIMA SONG. *

Remove the blackness of all sins,
Victory be to thee.
Sprinkle the world with the water
of Everlasting life,
thou who art the fountain of peace,
of welfare, of holiness, of love.
Let the gloom of despair and all evil dreams vanish
With the radiance of the newly risen Sun of wisdom.

The day is dark with delusions
and the traveller is afraid,
He is distraught with doubts
at the intricacy of diverging paths.
Merciful, rescue him from the peril of pitfalls,
guide him into freedom from the meshes of tribulation,
thou who art the fountain of peace,
of welfare, of holiness, of love.

Rabindra Nath Tagore.

* Translated from the original Bengali by the poet himself.

A MESSAGE FROM THE FOUNDER

To my Buddhist Brethren all over the World.

From the holy Isipatana, Benares, I am writing this letter.

I arrived in Calcutta in March 1891. In May of that year our Maha Bodhi Society was founded, and in July 1891 I began work in Calcutta. For the first time in the history of Modern Buddhism, the Maha Bodhi Society realized the necessity of reviving Buddhism in the land of its birth. The holy site at Buddhagaya is the foremost Buddhist Shrine, and is at present neglected, although it is under the dual control of the Indian Government and of a Saivite Mohant. At Buddhagaya the Prince Siddhartha attained the supreme state of Anuttara Samma Sambodhi 2520 years ago. Having realized the sabbaññutā ñána, the Lord Buddha spent seven weeks in the precincts of the Tree of Wisdom in the enjoyment of the happiness of absolute Freedom from Ignorance, Sankharas, &c. Thence He went to the Deer Park at Isipatana, Benares, to preach the Four Holy Truths to the five Bhikkhus. At the holy spot He remained three months, and when He had obtained 60 Arhanta Bhikshus, He had them sent all over the Gangetic Valley to preach the Dhamma. The ever revolving Wheel of the Supreme Law was set a rolling 2520 years ago, and during this long period the message of the Dhamma was taken to all the countries in Asia.

After 45 years of compassionate service our Lord attained the anupādisesa nibbāna dhātu at Kusinara.

For nearly a thousand years Buddhism has been forgotten by the people of India, and the Maha Bodhi Society is now making the effort to disseminate the forgotten principles of the Dhamma.

I have spent 40 years in Bengal, Bihar and Benares in the service of our Lord, and with the help of a few friends I have been able to keep up the activities of the Maha Bodhi Society.

I owe every thing to my parents, to the late Madam Blavatsky and to the late Mrs. Foster of Honolulu.

The holy place at Buddha Gaya must be rescued from un-Buddhistic hands. The Saivite monks it is said received the village of Mastipur Taradi from the Delhi Moslem Padshah. It shows that the holy site was, after its destruction, in the hands of Moslems. The next holy site is at Isipatana, Benares which is in the hands of the Maha Bodhi Society and we have erected a splendid Vihara, whose opening ceremony is fixed for next October. The next holy site is in the hands of Burmese Buddhists. The holy spot at Lumbini where our Lord was born is in Nepal.

India needs the Kalyana Dhamma of the Lord Buddha. All the present political, social and economic troubles will be solved by the introduction of the Dhamma.

May all beings be happy.

THE ANAGARIKA DHARMAPALA.

MESSAGE OF PEACE AND CULTURE

On this memorable day we must especially vividly remember and mutually strengthen each other by basic conceptions of true evolution. The Great Gautama Buddha has ordained manifoldly the conception of Peace and Culture. Peace—signifies an unceasing construction. Culture—means an eternal cognizance and betterment of life through foundations of glorious progress.

Impractical and perishable is everything created by hostility. The history of mankind gave us remarkable examples of how necessary just peaceful creativeness was for progress. The hand will tire from the sword but the creating hand sustained by the might of the spirit is untiring and unconquerable. No sword can destroy the heritage of culture. The human mind may temporarily deviate from the primary sources, but at the predestined hour will have to recur to them with renovated powers of the spirit.

The preordained subtlest energies already prove to be not an abstraction, and true scientists apply them already for the betterment of life. The long-ago foreseen life upon the far-off worlds and the new possibilities for humanity cease to be fairy-tales, but we use them already, finding new hours for uplifting meditations. And these very meditations also renovate. They can become shorter and more intense. The Teaching about pure food has already firmly entered into life, for even a limited mind already knows of the most powerful vitamins. All which is vital in its glorious prognosis will not disappear, but like every truth will appear in an ever broadening conception. Humanity begins to understand that the hand of Peace is the mightiest. There never can be such an inexhaustible tenacity in the hand of War as in the hand of Peace. He who carries Peace and Culture does not have to

force others, for in his constructive enthusiasm he will be imbued with radiant creativeness and greatest understanding of true co-operation.

The foundations of Peace and Culture make verily man invincible and realizing all spiritual conditions he becomes tolerant and all-embracing. Each intolerance is but a sign of weakness. If we understand that every lie, every fallacy shall be exposed it means that first of all lie is stupid and impractical. But what has he to hide who has consecrated himself to Peace and Culture? Studying the foundations of Teachings, he can do nothing that would clash with the noble, because knowledge is needed for evolution. Helping his near, he helps general welfare which at all ages was appreciated. Striving to Peace he becomes a pillar of a progressing State. Not slandering the near, we increase the productiveness of the common creativeness. Not quarrelling we shall prove that we possess the knowledge of the foundations. Not wasting the time in idleness we shall prove that we are true co-workers of the limitless cosmic energies. Finding joy in everyday's labour we show that the conception of Infinity is not alien to us. Not harming others we do not harm ourselves and eternally giving we realize that in giving we receive. And this blessed receiving is not a hidden treasure of a miser. And we understand how creative is affirmation and destructive is negation. Amidst basic conceptions those of Peace and Culture are the conceptions which even a complete ignoramus will not dare to attack.

The mentioning of Lalitavistara upon the pages of the "Gégende Dorée" is one of the benevolent signs through which true understanding is being formed. The border between Light and darkness crosses the whole world and disclosing it, we become defenders of the Culture of Light. There cannot be any culture of darkness. If we can visualize the stronghold of Light, then as a counterbalance there will be the abyss of darkness of ignorance. But at least on memorable days every darkness should be annihilated.

On memorable days we must bring great spiritual offerings and if to-day we shall bring our true striving to Peace and Culture and if we vouch not to deviate from these high principles, then we will deserve that our works shall be qualified as noble actions. Verily ordained are noble deeds of Peace and Culture.

NICHOLAS ROERICH.

Himalayas,
May, 1931.

SUPERMAN.

Savatthi was the occasion. . . .

Now the venerable Sariputta came to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated the venerable Sariputta said this to the Exalted One :

"A superman, a superman," is the saying, Lord. "Pray, lord, how far is one a superman?"

It is by emancipation of mind, Sariputta, that I call a man "Superman". Without emancipation of mind there is no superman, I declare. And how, Sariputta, is one's mind emancipated?

Herein, Sariputta, a monk abides in body contemplating body (as transient), ardent, composed and mindful, by restraining that dejection in the world that arises from coveting. As he so abides in body contemplating body, his mind is purified, emancipated, by freedom from āsāvas. So also with regard to feelings........mind........mind states his mind is purified, emancipated by freedom from the āsāvas.

Thus, Sariputta, is one's mind emancipated. Indeed, Sariputta, it is by emancipation of mind that I call a man "Superman". Without this emancipation of mind there is no superman, I declare.

THE SPLENDOUR OF OUR FAITH

By Mr. Francis J. Payne,

Secretary, British Maha-Bodhi Society.

This month we celebrate the dawn of truth, the great awakening of man to the nature of the universe in which he lives. In the sweet and warm month of Vaisakha, half our April and half our May, more than two and a half millenniums ago, a great Being sat serene in profound meditation. For years he had been struck with the incongruity that all the living things around him, pulsating with life and energy, were striving in vain. Most of what they did ended in death and defeat, and, even when they seemed to be in the sunshine of prosperity, their very joys were clouded with fear.

He called upon the wise ones of his time to tell him why this was the world order. Why this waste, this futile effort? One and all they answered that the world order was a mystery which had baffled the speculations of many generations of wise men, and that there was no solution—we were but infants crying in the night and with no language but a cry.

He was not alone in this. To-day honest inquirers are met with the same reply ; they are told to submit humbly to the will of God and not to dare to raise the veil which hides His mysteries.

Our Buddha was not satisfied ; he was no ordinary being, and the common answer was powerless to silence him. He would give up all that life holds dear, put on the yellow robe, go forth from home to homelessness and wrestle with the problem of the ages.

He won, and it is this victory which Buddhists throughout the world celebrate every springtime as the herald of the dawn of truth. Think of this courage. He ignored the wisest

and profoundest thinkers. Caste and authority had no weight with him. No one had yet solved the problem—he would undertake it single-handed against the ill-report of all the world.

We know what happened. The great law of causation became once for all an integral part of religion. No one had suspected its existence. In Europe we had to wait over 2000 years for Descartes to arise, before we had an inkling of this tremendous fact that all beings reap as they sow.

All the sorrow in the world is rooted in Ignorance, and through twelve great steps our Master traced its awful progress. The truth was so enormous and far-reaching, and yet so simple, that even He was appalled at his discovery. He thought

> "The Teaching will be hard to understand
> To beings lost in hatred and desire.
> Given to desire, plunged in thick darkness,
> They will not see the thing repugnant,
> Abstruse, profound, hard to perceive and subtle."

It accounted not only for the existence of all living things, but it showed the way to a complete deliverance from sorrow.

He had found the secret of Immortality. "Just, O bhikkhus, as the Great Ocean has only one taste, the taste of salt, so has this teaching and discipline but one taste, the taste of deliverance."

The religion of the Buddha is the proclamation of freedom. Man became captain of his life, arbiter of his destiny, architect of his own fate. No longer would he be the plaything of the gods, the potter's clay of Omar Khyyam, he would be the thinker, the free man, dignified and godlike. Humanity underneath that tree of wisdom broke its chains for ever. An everlasting upward path was found which man and woman can of themselves ascend.

He saw that all things flow. No rest or stay was there in any of the myriad worlds. Man plunging into this whirling sea made himself the sport of all the elements, the victim of all hard things. Our Master told us how to avoid this trembling flood and therefore we are free.

If all things flow and nothing in the world endures, it is no wonder that we sink despairingly when the inevitable consummation comes. How can we tie our lives and fortunes to an ever-flowing changing stream? But surely there is some world where the great gods live which is free from this transient curse. No ; the very gods will pass away and leave no trace behind.

No wonder is it then that we do suffer, if we take this evanescence for something solid and enduring. The secret of sorrow and regret is found. Henceforth we are alone to blame if we make no effort to obtain release.

But surely is there not something within which will withstand the devouring tooth of time? My personality, my soul, that surely is not transient! Friend! that is more transient than the rocks and stones and hills. Blessed is he who loseth his own self for he shall find the universal kin.

Self, egotism, craving, grasping, hatred are with one great slash of this electric truth destroyed. The cause of all the sorrows of the world has been found at last. Other great teachers say that selflessness is the essence of all religion, and contradict their utterance by exhorting us to strive earnestly to save our selves. "What shall it profit a man" says one, "if he gain the whole world and lose his own soul." The Buddha answers, "What shall it profit a man if he gain and save his wretched soul and lose the whole world." He is consistent and true. He extols selflessness and shows at the same time that selflessness squares with truth.

And so this suffering of ours arises from our selfhood, and the lies which we believe. He proclaimed for us the middle path pre-eminent amongst the precepts of the world, all-embracing in its efficacy, covering every human need.

And its very first step is Right Views—seeing things as they really are, steadily gazing at the sublime countenance of Truth herself.

We understand, we know now that the happiness we all so passionately look for must be created by ourselves. As we are merciful so shall we be happy. Boundless, benevolent kindness, love for all the world, freedom from all anger, hatred and malice, with mind composed, such is the reward He gives to those who follow his good law. Schopenhauer the great European thinker considers mercy as the root of all good conduct, he says "Boundless compassion for all living beings is the surest and most certain guarantee of pure moral conduct and need no casuistry. Whoever is filled with it will assuredly injure no one, do harm to no one, encroach on no man's rights ; he will rather have regard for every one, help every one as far as he can, and all his actions will bear the stamp of justice and loving-kindness."

A moral law so based cannot fail to be absolutely pure. The very nature of things demands from us good conduct. The Buddha is Nature's own voice whereby she interprets her plans to all her creatures, and yet the master was so unassuming and so kind. In our scripture we have hundreds of his pleasant talks with all sorts and conditions of men and women. He rejoiced with those who were filled with joy and mourned with those in sorrow. Day after day and year after year, He walked this earth, the friend of all and the comforter to all those who were afflicted. Whenever he approached a village the people flocked to meet Him with garlands of beautiful flowers. He was no mere philosopher propounding to them interesting theories, they followed Him because they loved Him, and knew that what He said was true. The ages have rolled by and still we sing His praises, in a world of transience, we feel that the Buddha and His teaching are the only things which do not know decay.

SOME SALIENT FEATURES OF BUDDHISM

By Bhikkhu Narada.

The Dhamma taught by the Buddha is popularly known as Buddhism. There is no proper English equivalent that exactly describes what it is.

To call it a philosophy is not very satisfactory, as it does not contain an elaborate system of theories and facts meant for mere excogitation's sake, although it must be admitted that the Buddha has anticipated an immense deal of modern speculations.

Neither is it a *religion* in the sense in which that word is commonly understood. For Buddhism is not a system of faith and worship.

Nor is Buddhism a mere ethical system. It no doubt possesses an excellent code of morality, but it is much more than just morality.

Buddhism is, therefore, neither a philosophy, nor a religion, nor an ethical system. It is a *"Means of Deliverance"* or, as is termed in Pali, the Dhamma, the Thing.

The foundations of Buddhism are the Four Noble Truths—namely, The Noble Truth of Suffering (the *raison d'etre* of Buddhism), the Noble Truth of the Cause of Suffering *i.e.* Craving, the Noble Truth of the Annihilation of Suffering *i.e.*, Nibbana (the *summum bonum* of Buddhism), and the Noble Truth of the Path leading to the Annihilation of Suffering.

Whether the Buddhas arise or not these four Truths exist in the universe. The Buddhas only reveal these Truths which lay hidden in the dark abysm of time.

Scientifically interpreted, the Dhamma may simply be called the law of cause and effect. These two embrace the whole doctrine of the Buddha.

Craving is the cause, and sorrow is its effect ; the Middle Path is the cause, and Nibbana is its effect.

Buddhism rests on the pivot of sorrow. But it does not thereby follow that Buddhism is pessimistic. It is neither pessimistic nor optimistic, but it teaches a truth that lies midway between them. One would be justified in calling the Buddha a pessimist if He had stopped short at the first Truth without suggesting a means to put an end to this suffering. The Buddha perceived the universality of sorrow and did prescribe a panacea for this universal sickness of humanity.

The Buddha on the other hand does not expect His followers to consider themselves wretched sinners. On the contrary He exhorts His followers to be constantly cheerful and happy, for cheerfulness is one of the factors of Enlightenment.

There is no denial of the fact that there is suffering in this world. What we call happiness or pleasure here is merely the gratification of some desire. No sooner is the desired thing gained than it begins to be scorned. So unsatiate are all desires. Worldly bliss, heavenly bliss not excluded, is only a prelude to pain. Sorrow is, therefore, essential to life, and cannot be evaded. If it can find entrance in no other form, then it comes as Schopanhauer says, in the sad grey garments of tedium and ennui.

Suffering exists as long as there is craving. It can only be annihilated by treading the Noble Eightfold Path and attaining the Supreme Bliss of Nibbāna.

These four Truths could be verified by experience. Hence the Buddha Dhamma is founded on the bed-rock of facts which could be tested and verified. Buddhism is, therefore, an empirical as opposed to speculative, religion.

As such Buddhism does not demand *blind faith* from its adherents. Here belief is relegated to the back ground and is replaced by confidence based on knowledge (Buddha).

To the seekers of Truth the Buddha says :—"Do not believe anything on mere hearsay, do not believe traditions,

because they are old and handed down through many generations, do not believe anything on account of rumours, or because people talk much about it ; do not believe simply because the written testimony of some ancient sage is shown to thee ; never believe anything simply because presumption is in its favour, or because the custom of many years leads thee to regard it as true, do not believe anything on the mere authority of thy teachers or priests. Whatever according to thy own experience and after thorough investigation agrees with thy reason, and is conducive to thy own weal and to that of all other living beings, accept that as truth and live accordingly."

Such noble sayings as these prove that there is no *coercion* in Buddhism. No single individual was converted by force. No drop of blood was shed for the cause of Buddhism, and no mighty monarch wielded his sword to propagate the Dhamma, though Buddhism has survived for the last 2500 years.

Buddhism, strictly speaking, is not a proselytising religion. It appeals more to the intellect than to emotion. It is concerned more with quality than with quantity.

On one occasion Upali, a follower of Nigantha Nataputta, approached the Buddha and was so pleased with the Buddha's answers to his questions that he instantly expressed his desire to become a follower of the Buddha. But the Buddha cautioned him saying :—

"Of a verity, O householder, make a thorough investigation. It is well for a distinguished man like you to (first) make a thorough investigation."

Buddhism is saturated, so to say, with this spirit of complete tolerance.

"Even if someone were to revile me," says the Buddha, "do not get offended thereby."

This tolerance the Buddha extended to men, women and beasts alike. It was the Buddha who first abolished slavery and declared that one is not a slave of another.

It was the Buddha who first revolted against the degrading caste system that had taken firm root in the soil of India. and taught that it is by one's actions and not by birth one becomes a Brahmin or an outcast. A Buddhist should extend his loving-kindness (maitri) towards all irrespective of caste, creed or colour.

It was also the Buddha who raised women to the highest pedestal. The hasty critics are only making '*ex parte*' statements when they reproach Buddhism with being inimical to women. Though with some hesitation, which He made on reasonable grounds, He yielded to the entreaties of His foster-mother, Pajapati Gotami, and founded the Bhikkhuni Order and appointed Khema and Uppalavanna as the two chief female disciples.

On one occasion the Buddha said to King Kosala who was displeased on hearing that a daughter was born to him :—

> "A woman child, O lord of men, may prove
> Even a better off-spring than a male."

Many such events in His life show the high regard and great esteem He had for women, and it is interesting to note that on many occasions He himself named most of His female disciples as amongst the most distinguished and learned of his adherents.

These are some of the salient features of Buddhism.

> "Just as a blind man walks without a guide,
> Sometimes the right pathway, sometimes the wrong,
> E'en so the fool forthfaring without guide
> Now merit does and then demerit ; when
> He knows the Law and ponders on the Truths,
> His ignorance will cease and bring him peace".

—*Path of Purity.*

BUDDHIST PILGRIMAGE

By B. L. Broughton, M.A., (Oxon.)

"And there will come, Ananda, to such spots believers, brethren and sisters of the order or devout men and devout women, and will say, "Here was the Tathagata born! or here did the Tathagata attain to the supreme and perfect insight! or here was the kingdom of righteousness set on foot by the Tathagata! or here the Tathagata passed away in that utter passing away which leaves nothing whatever to remain behind! And they, Ananda, who shall die while they with believing heart are journeying on such pilgrimage, shall be reborn after death, when the body shall dissolve, in the happy realms of heaven." (Mahā Parinibbāna Suttanta).

Religious journeys have always appealed to mankind and very few religions are without them.

The man who has never been on pilgrimage deserves our sympathy, for he has missed a wonderful and unique experience.

The preparation, setting out, the journey with its possible discomforts of heat and cold, plain fare and uncomfortable lodging, all are viewed from a different standpoint than that of the ordinary traveller.

Where a tourist would say, "the accommodation was disgraceful, the apology for a bed made my bones ache, the food was disgusting," etc., the pilgrim will say, "all this brings me merit ; it is service to religion, nothing worth having is gained without effort, and these passing material discomforts are nothing in comparison with the goal I am seeking." Such discipline is excellent in preventing a too great reliance on material comforts, for it brings home to us their relativity and makes us realize that they must one day be left behind. Throughout the journey, like a brilliant

star shining beyond the mouth of a long cavern and leading the traveller onward gleams the goal of all his efforts and troubles, the sacred centre which has drawn him forth upon his pilgrimage.

It is sometimes urged against the practice of pilgrimage that it is "superstition," or unnecessary because any spiritual height can be equally reached without leaving home. It is, of course, true that progress towards Bodhi is possible in any time and place, granted the will to attain it ; but just as magnetism pervades every part of the earth and is at the same time concentrated in particular centres like the north and south magnetic poles, so certain spiritual influences are focussed in localities where there has been some great event in the spiritual life of the world, for the lightest movement whether of mind or body sets up a vibration which affects albeit to infinitesimal degree the equilibrium of the remotest star. The very atmosphere and soil of such places as Buddha Gaya and Lumbini have been permeated by the Buddha rays and so transmuted that they are changed from mere ordinary stones and soil to celestial jewels. The statement in the Suttanta that any pilgrim who dies with a believing heart while on this pilgrimage is reborn in heaven is no mere "superstition," or magic, no "short cut to paradise," but is founded on the profoundest psychological principles.

"All that we are is the result of what we have thought," this principle is accepted by all the most advanced scientific thinkers ; as we think so we become, as we become so are we reborn for our rebirth must take place on that plane to which it is fitted, therefore if on pilgrimage our thoughts are truly attuned to the lofty spiritual influences of the place our minds will be purified and ennobled, and so dying in that state we are reborn on a higher plane.

Every Buddhist should endeavour to visit the sacred sites at least once in his life, for thereby he will gain an experience which will change and elevate his whole life and determine his

future for good in births yet to be. Certain it is, no Buddhist ever returned from pilgrimage exactly as he set out.

Having given this preliminary explanation I will proceed with the narrative of my own pilgrimage.

With the happy sense of being on the point of realizing a life's ambition, I set out in company with Mr. Devapriya Walisinha, the Secretary of the Calcutta branch of the Maha Bodhi Society, from Howrah Station, Calcutta, on the 19th of January by the night train for Gaya.

The cold weather season in India is really cold and perhaps I shall give Sinhalese readers the best idea of it by saying that it is like Nuwara Eliya in the depths of winter. There was then, a suspicion of frost in the air when we left Calcutta and we needed the warm wraps with which we had provided ourselves.

Of course we wore upâsaka dress, but we had warm underclothing and thick shawls. I had purchased a fine *chudder* of the Buddhist orange colour a few days previously in Calcutta. I mention these details for the benefit of any Sinhalese or Burmese co-religionists who may contemplate making the pilgrimage in the cold weather, and who may not have a clear idea of the Indian climate. India, being a continent has greater extremes of heat and cold than Ceylon. But if due precautions are taken to ensure proper warmth there is nothing for a normally healthy person to fear on a winter pilgrimage.

Our first task was to spread our matresses on the long seats of the carriage, for since most journeys in India are for great distances and are usually at night, provision is made for sleeping by couch-like berths, two, one upper and one lower along the sides of the carriage and two down the middle.

Buddha Gaya.

The carriage was quite full, one passenger even slept on the floor. But Indians are singularly adaptable to such things and will accept personal discomforts on a journey with a

cheerful equanimity that puts the more luxurious westerner to the blush. It was between six and seven in the morning that we arrived at Gaya where we were met by Mr. Chatterji, a Hindu gentleman who has great sympathy for Buddhism ; his late father was of great assistance to the Ven Anagarika Dharmapala in his brave fight for Buddhist rights at Gaya. In company with Mr. Chatterji we drove to the Buddhist Rest-House. If it was cold at Calcutta it was very much more so at Gaya. The grass was white, but whether with hoar frost or very heavy dew I could not determine.

The Buddhist Pilgrims Resthouse is a new building just outside the town. It consists of a long hall which opens upon back and front with a shrine at the end facing towards Buddha Gaya.

On the wings are the sleeping apartments ; back and front is a verandah. The front faces the Buddha Gaya road, behind is a vegetable garden bordered by tall palm trees, beyond stretch open fields. The place is in charge of a Sinhalese dasa sila upâsaka.

Here was the true Indian country side with its fields and primitive wells, nothing seemed changed since the days of the Buddha Himself. We were invited by Mr. Chatterji to take breakfast at his house, which he shares with his three brothers. The house is genuinely Indian, at the rear a cloister with pillars encloses an open garden patch in the style common to all ancient Aryan nations from archaic Italy to Ceylon. We had a delightful Indian meal, and it is a great pleasure to me to record Mr. Chatterji's assiduous kindness in attending to our wants. True Oriental hospitality! After breakfast we sat in the front verandah, and here—delightful Indian touch—a bearded sannyasi with staff, robe and amulets walked in and chanted Sanskrit gathas and mantras in a loud voice. This gentleman was evidently a *persona grata* with the children of the family who eagerly gathered round him as he shouted playfully "Khoka ki jai!"

The middle of the day was extremely hot, so we were

glad to rest, and to survey prospect before us. In front of the house were palm trees and on the opposite side of the way a mosque. Despite the fearful poverty and squalor of Gaya it was pleasant to get away from that horrible hybrid Calcutta to the true East. Late in the afternoon we took a ghari to Buddha Gaya where we were to spend the night. Every inch of the way I noted, for I was thrilled at the thought, at last I am to see the heart of the world! Our road lay past the court house and turning sharply to the left we entered a labyrinth of narrow streets and squalid houses.

A native of Ceylon or Burma who has never left his own country can have no idea of the terrible poverty of India in general and of Bihar in particular. And yet Bihar was the glorious empire of Magadha!

The streets of Gaya swarm with beggars as we might expect in a country where there are no industries and where the soil is old and needing scientific fertilization which the people are too poor and uneducated to give it. The poorest districts of Ceylon are happy and prosperous compared to Bihar. Everywhere we saw people who bore in their emaciated forms the brand of the terrible demon Hunger. Passing through the wretched streets of Gaya the thought, flashed through my mind, 'is this a dying race?'

To us who love India the thought of her extinction is equivalent to the death of what we hold dearest in the world, for are not these unhappy people 'our Lord's compatriots?' But with it all, I have hope ; for while India can produce heroes like Mahatma Gandhi and Pandit Motilal Nehru she cannot die. The all pervading compassion of the Buddhas and Bodhisatvas cannot abandon that sacred land in which all Buddhas take birth.

It was a relief to escape from the squalid town and these sad reflections and emerge upon a fine tree bordered road. On our right stretched a flat country of fields basking in the setting sun, on the left was the river Neranjara and the range of hills where Lord Buddha dwelt on the eve of His

Enlightenment. The hush of evening was on the world when passing some squalid cottages we turned a corner and came into full view of the Maha Bodhi Temple. I esteemed myself most fortunate to get my first view of the temple under exactly the conditions I desired, viz. in the evening, when its yellowish coloured stones glowed in the light of the setting sun to a most exquisite rose.

The temple is situated on a lower level than the road which ends in a grassy open expanse and beyond that stands the Dharmasala for which we are indebted to the unfailing benevolence of our great leader the Anagarika Dharmapala. In the central hall which runs from back to front a number of Tibetan Buddhist pilgrims had spread their none too clean beds and taken up their lodging. Among them I noticed an old woman who I should say, had never used soap in her life and whose clothes seemed to be held together mainly by dirt. Yet how could one fail to admire the faith which had urged this old woman to leave distant Tibet and travel most of the way on foot, to the central shrine of her religion. Under her dirt and rags her heart evidently glowed with the divine fire of Buddhist aspiration, and she was more worthy of honour than a queen who has no love for Dhamma. There were besides many well-to-do Tibetan pilgrims at the resthouse besides numerous lamas. It was at Buddha Gaya that we first learned to love the Tibetans for their devotion. Wild rugged Tibet has received but few gifts from nature, but she has certainly the gift which exceeds all other gifts, and how poor is any country which has piled up wealth high as Meru, but has not the treasure of the Dhamma. Sinhalese pilgrims were conspicuous by their absence owing to trade depression, at least, let us hope this was the only reason. Having deposited our luggage in the plain pilgrim's bedroom we set out for the temple and the Bodhi Tree. Crossing the open expanse we turned to the right along a footpath by a steep embankment and reached a long flight of stone steps leading down to the temple. Here we removed our foot-gear and descending

the steps passed by a stony path through a patch of ground over grown with bushes and adorned with a chetiya and found ourselves face to face with the Bodhi Tree and the Diamond Throne. A low parapet borders the sacred place, and immediately in front of the Tree is an archway of brick. Just opposite the Tree and divided from it by a paved footpath is a large stone slab, and here we lay prostrate and adored the most sacred spot in the world, making aspirations which we hope will determine our future even unto Nibbāna.

To descend the steps and walk on gravel with bare feet was painful, but harder still is the practice of the Dasa Paramita through countless kappas and the winning of the sublime state of Buddha. To endure the discomfort of walking barefoot to the Tree is a most excellent discipline, for in miniature it depicts the life of the true Buddhist. After placing lighted candles and incense tapers on the parapet I walked with a single taper and my beads around the temple along the Buddha's cankamana.

Entering the sanctuary, we found it ablaze with the light of candles. The only daylight enters through the door, for there are no windows, and thus the interior has the appearance of a cavern. The beautiful Buddha Rupa was disfigured with Hindu caste marks, which at our stern behest the attendant removed before we worshipped. We now took a closer view of the exterior of this glorious temple, which has however, suffered at the hands of Muhammedan fanatics, for many of the beautiful Buddha Rupas in the niches of the wall have been mutilated and some niches are empty.

Later in the evening we attended a Tibetan Pirith Service conducted in front of the Bodhi Tree. It is a scene I shall never forget. Behind us, in the west, the horizon yet glowed with the last rosy rays of the setting sun. Above, in a sky of pale emerald the evening star glittered beside the crescent moon ; in front, innumerable candles along the parapet made a blaze of light before the Tree, beyond rose the dark mass of the temple, while through the graceful boughs and feathery

sprays of the Tree, one beheld the night sky of deep purple adorned with golden stars. It was indeed "a bright holy Tree fairer than the sunlight clothed in living green." We laity stood upon the stone slab immediately behind the row of officiating lamas, and alternately bowed and raised our arms towards the Tree in Tibetan fashion. The lamas sang so sweetly that we were moved to ecstacy, our journey, troubles and discomforts, time itself was forgotten, it was almost a fore-taste of Nibbāna. I previously compared the spiritual centres to the magnetic poles and the scriptures certainly hint that the Diamond Throne is a focus of mystical influences, for it is expressly stated that the Lord not only selected that precise spot, but most carefully chose the very direction which He faced, for while the northern quarter rose to the zenith the south seemed to sink towards Avici, the east alone gave perfect equilibrium.

I am convinced that there is some deep mystery in this which probably only a Buddha understands. Certain it is that at Buddha Gaya a man feels a spiritual uplift and a quiet serenity such as no other place on earth can give.

Next morning we again worshipped at the Bodhi Tree. In the temple itself a party of Tibetans, lamas and laity were conducting a service with an accompaniment of bells, for the lama church is much more ritualistic than that of Ceylon.

We ascended the roof of the temple and admired the beautiful architecture with every niche adorned with a Buddha rupa. The temple is indeed a puja in stone to the World Honoured.

In the times of the Chinese pilgrims stupas marked each of the positions the Buddha occupied during the forty-nine days following His Enlightenment, but most of these have been destroyed although an enclosure still marks the spot where He sat in the jewel house and the six coloured Buddha glories pervaded the universe.

The place where Sujata made her offering is situated on the other side of the river Neranjara, and thither we now

betook ourselves, crossing a hot expanse of sand and wading through the shallow river which did not reach higher than our knees. On the other side the road lay between an avenue of fine forest trees debouching upon a foot path between cultivated fields. The traditional scene of Sujata's offering is a mound overgrown with trees and bushes, the stupa that marked it in old days has disappeared, but something of the atmosphere of goodness springing from Sujata's simple faith yet pervades the spot, and we spent half an hour there in peaceful thought. Returning to Buddha Gaya we passed the large and opulent house of the usurping mohunt, at which I felt great indignation, but I have learned since that we should not be too hard on the mohunt for he is not wholly or chiefly to blame.

Nearly thirty years ago he was about to grant a lease of the temple to a Japanese Buddhist, when the then Viceroy, the notorious Lord Curzon sent for him and threatened him with confiscation of his estates if he completed the lease. Under these circumstances we can scarcely blame the mohunt for breaking his contract. Every tyrant naturally hates Buddhism and at heart fears it, so that from his standpoint Curzon only acted according to the ways of his kind. However, no tyranny can steal Gaya from Buddhist hearts for it is a place where every Buddhist can claim to be in his own country, as the Buddhist faith is the oldest and greatest international.

As we were due to breakfast with Mr. Chatterji we looked our last upon the great temple peacefully gleaming in the brilliant sunshine and drove back to the town of Gaya. After breakfast we drove to the famous Vaishnava temple where Hindus offer *pinda* to their dead. Here, after ascending a steep road we entered the temple by a side door and found ourselves in a dimly lighted room where beside a low circular enclosure of brass strewn with sand a priest was seated chanting from the Hindu sastras, pausing at frequent

intervals to throw the dough pellets of the pinda into the enclosure which was none other than the sacred circle of Vishnu. It is impossible not to feel intense sympathy for any ceremony by which sorrowing humanity seeks to bridge the dark gulf of death and give aid to their departed friends. While we were looking on, one of the temple cows strode into the enclosure and began munching the pinda, so that the priest had to interrupt his reading and administer severe smacks on the cow's rump to make it desist. This unseemly interruption was decidedly derogatory to the dignity of the ceremony.

The temple is a large and striking building, the carvings are extremely beautiful, but like most Hindu temples the place was fearfully dirty, which is perhaps inevitable in a place where cows are free to go where they choose, but it is astonishing how indifferent the Hindus are to shabbiness in their religious buildings where even a superficial cleaning or a coat of paint on woodwork would entirely banish the appearance of neglect and decay. Hinduism is, of course, the next best thing to Buddhism, but despite my admiration for many features of that faith I cannot but think that any Buddhist in a Hindu temple must be conscious of the want of something which he finds most precious in his own faith. Another unpleasant feature of Hindu temples is the number of sanyasis who beg from visitors shamelessly. It is indeed a wise provision of our vinaya which forbids the bhikkhus soliciting alms. After leaving the temple we visited a school which Mr. Chatterji has founded, and here I gave an address on Buddhism to the pupils. Afterwards as we still had time left, we climbed Brahmayoni one of the hills around Gaya. It was a long and toilsome ascent, but worth the trouble for the glorious view we obtained from the summit. At the mouth of a cave on the hillside was seated a naked Hindu fakir. I threw him a pice, which he immediately hurled back, whether from disdain of money or because the amount was insufficient I cannot determine.

SARNATH.

After spending the night in the resthouse at Gaya, we arose at daybreak and set out, famished and shaking with cold to catch the train for Benares.

Owing to the delay of the ghariwallah in calling for us, there was no time for breakfast at the station and we had to set out on our journey cold and hungry, awaiting with what patience we could command the increasing warmth from the rising sun and the opportunity of obtaining a meal. We were fortunate in obtaining a light refreshment at one of the stations.

The sight of Benares, one of the most renowned cities in the world soon banished from our minds such trivial things as cold and discomfort, for we were having our first view of a place which was in one sense as familiar as our native towns, since so many of our beautiful jatakas commence "when Brahmadatta was reigning at Benares." Recent excavations bear out these narratives in our scriptures in a most remarkable manner, for the remains of many cities have been found upon which the modern Benares has been superimposed. It is impossible to determine how long man has been settled on this famous site.

At Benares I was the guest of Mrs. Senda, a Swedish lady and a devout Buddhist who has always a warm welcome for co-religionists in her beautiful home.

That afternoon we set out to Sarnath along a fine road shaded by an avenue of trees. On the left side crowned by a tower is the spot where the Buddha met the five ascetics. The actual spot where the Lord delivered His first discourse is marked by a large ruinous stupa ; separated from the stupa by a paddock stands the small Buddhist pirivena established by the Maha Bodhi Society.

Here young Sinhalese samaneras are being prepared for propaganda work in India. There is also a school for village children. The splendid new temple which the Ven. Anagarika Dharmapala has founded is situated about a furlong from the

pirivena and was then completed except for the tower and the interior decorations.

It is a noble work of piety of which all Buddhists may feel proud. May it be a centre whence the light of Bodhi will radiate not only over India, but throughout the world.

It is hoped to found a model settlement on this charming spot, which, both from its sacred associations and its natural beauty is eminently fitted to be a centre of Buddhist light and learning. Beyond the new temple we made our way through orchards and dhal plantations to a large artificial lake surrounded by tall trees which when repaired will be a place of health and pleasure for the future Buddhist settlers.

Traversing the bank of the lake and passing to the back of the pirivena we reached the ruins of ancient Sarnath. Here still stand the now roofless cells of the ancient bhikkhus, and mounds of earth mark the sites of ancient temples.

An Asokan pillar, broken and mutilated is a sad memento of the impermanence of all things. The ruins of Sarnath are a striking testimony to the whirlwind of devastation that swept over unhappy India with the advent of Muhammed Ghori. Some Hindu remains survive as evidence of the friendly toleration with which the two great faiths of India subsisted side by side.

It was consoling to glance back from the ruins to the new temple so nearly completed. Bigotry, force and cruelty may destroy our shrines, but just as in the Ramayana the rishi Bharadwaja burned his aged body on the pyre and rose golden and refulgent with a celestial body so the Dhamma rises from its ashes invincible.

Leaving the ruins we descended to the road which led, past the museum and the Jain temple to our pirivena.

The city of Benares itself is, of course, interesting from its antiquity, but there is little that can excite devotion in a Buddhist. One afternoon, Mr. Walisinha and myself went to see the city and its temples, but unfortunately a blackguard attached himself to us as a guide and refused to let us enter

any temple. We were extremely anxious to see the Shiva Temple of the silver gates, but our self-constituted guide refused to let us enter, affirming that if he did he would be assaulted and beaten. As we did not wish to get into any trouble we contented ourselves with glancing in at the gate from whence we had full view of the famous silver gates leading to the inner sanctuary.

The onion shaped domes of the temples give an appearance of both beauty and originality to these Hindu fanes. We next visited the famous ghats which are places of great beauty with their temples and palaces for every Hindu rajah has a palace on the river front to which he is conveyed at the point of death, that his last glance may fall upon holy Mother Ganga. These palaces are terracotta in colour and have beautiful balconies, but it is irritating to see the front wall of a palace disfigured with bills. Hindus seem to see no incongruity in such things. Another disfigurement is produced by the filthy tenements that we see here and there next door to the palaces themselves. The ghats extend for two or three miles and everywhere flights of steps lead down to the river, where every morning devout Hindus go to bathe and adore the rising sun as the brightest and purest manifestation of the universal divine essence. Near the end of the line of palaces, closed and deserted, is the former residence of Chait Singh, Rajah of Benares, who escaped from one of the windows when oppressed and robbed by the infamous Warren Hastings.

Further on, close to a small riverside temple, is the burning ghat where, as we passed a pyre was smouldering and crows and dogs were waiting around in eager expectation of some stray morsel which they might devour as soon as the pyre had burned itself out.

Beyond this, we came to the open fields, on the opposite shore stands the palace of the present rajah. The sun had nearly set when as we were returning and a light blue haze surrounded the domes of the temples and the minarets of the

mosques with magic glamour, so that Benares indeed appeared as a city of the gods.

Temple bells were ringing and the people were assembling for evening worship, among them many Hindu widows in pure white, who pass their lives at the ghats and temples. Are these ladies happy or contented, one wonders, with their nun-like existence.

During our stay in Benares we saw a conferring of degrees at the Hindu University. A few days afterwards I gave a lecture on Buddhism at the University.

KUSINARA.

A few days later we left for Kusinara. The weather had turned much colder and as we stood upon the platform awaiting the night train for Tahsil Deoria, which is the station for Kusinara, we were shivering with cold. We reached Tahsil Deoria just before sunrise, and as the platform was not long enough for the train to draw up we had to descend beside the railroad track, and landed—in a huge puddle of water. My shoes and socks were soaked. The morning star was shining almost frostily as we left the station and entered one of the extremely rickety motor omnibuses which was to convey us to Kusinara. We had to wait more than half-an-hour, and as we were on the point of starting the driver found our bus was out of order, and we had to descend and take another. As my socks and shoes were wet through, I had to remove them in the omnibus, an old Tibetan peasant and his wife from Darjeeling who were also on pilgrimage very kindly held my hand luggage for me as I bared my feet to the frosty cold. We started at last and our way lay along a beautiful country road with avenues of trees. After a journey of some hours we reached Kusinara and got down at the pilgrim's rest house which is in charge of an Arakanese Bhikkhu and a Sinhalese gentleman, a Mr. Pieris, a railway employ now on pension who is spending the evening of his life at sacred Kusinara, where he and the Arakanese bhikkhu

are doing excellent social service by organizing a Buddhist school for the village children.

The rest house consists of rooms and cloisters built around an open square planted with a few bushes and with a well in the centre. The sun was now approaching its zenith and we were able to sit in the open and warm our chilled bodies in its grateful rays.

Ven. Dhammaloka had joined us at Sarnath and his kindness and unfailing smiling cheerfulness was a valuable asset to our party.

The rest-house is within a few hundred yards of the chetiya and temple which mark the spot where our Lord entered Nibbana. Kusinara, to a Buddhist is a place of sorrowful beauty, for here we feel the anicca quality of all things most keenly: here Lord Buddha entered Nibbana and the ten thousand worlds were plunged in mourning; here in ages far remote stood Kusavati the utopian city with its marvels.

It is said that on very clear days the Himalayas can be seen from Kusinara but during our visit the horizon was too hazy although the landscape with its fields of grain and its tree-shaded meadows stretched far away to the dim distance, all calm and peaceful beneath the mild rays of an Indian winter sun.

After breakfast we visited the school and then set out in company with Mr. Pieris for the site of the cremation of the Buddha, which is situate some two or three miles away. Passing some mounds which mark the ruins of ancient Kusinara we passed through a little wood and found ourselves among open fields in some of which the grain was yet uncut, in others the stubble bore evidence to the successfully gathered harvest.

On our way we passed through a village where sugar-cane was being milled and the kindly peasants gave us each a glass of the delicious juice.

The place of the cremation is a lofty mound thickly overgrown with trees. A deep fissure in the centre contains the foundation of the ruined stupa which once marked the exact position of the pyre, and here we worshipped. An old Chinese bhikkhu who lives there came forward with a smiling welcome. The spirit of Fa Hian and Yuan Chwang is by no means dead in the Chinese Sangha as is well evidenced by this old bhikkhu who has travelled from distant China probably on foot to take up his abode on one of the sacred sites of his Faith.

His dwelling is on the mound and consists only of a small hut of matting, and here the old gentleman lives through the cold of winter and the blazing heat of summer. I was informed by Mr. Pieris that he is a most exemplary bhikkhu never accepting money and spending his time in devotion so that he has the respect of all the inhabitants who readily supply his simple wants. The discipline of the Chinese Sangha is severe, and the worthy bhikkhu showed us the cauterization marks on his scalp, back and arms, for in China members of the Sangha nearly all take Bodhisatta vows and cauterize themselves in evidence of their readiness to sacrifice their whole body for the sake of living beings.

Descending the mound, we walked around its base, and above us a gentle breeze stirred the trees to a soft sighing that suggested age-long mourning.

The whole country of Kusinara is permeated by a tranquil and resigned sorrow which pervades its far stretching peaceful fields where once stood a city fairer than any built by modern man.

The sun was setting as we passed through the little grove near the temple, and the slanting rays glancing through the tree stems seemed like reflections of the jewels of Kusavati. A cool wind moaned gently from the invisible land of snow as though mourning over the impermanence of all things, and our thoughts turned on death and sorrow.

That night we had a special puja at the temple. The moon was almost full, and under its peaceful splendour the

dome of the Chetiya seemed itself to be woven out of the refulgent rays, soaring aloft like some structure of dreams which might in a moment vanish into the star gemmed infinitude of dusky purple.

In the temple is a large statue of the Buddha entering Nibbāna. The sanctuary is made beautiful by the votive offerings of pious Buddhists of the various nations, banners of Tibet, China and Japan, silken pennons of Ceylon, Burma and Siam.

Everywhere the landscape was touched by the magic peace-giving hand of night and beneath the splendour of the white moon I strove to call up the vision of Kusavati and all the beauty vanished in the night of time.

The Maha Sudassana Suttanta was one of the earliest Scriptures I ever read and its impression upon me was one of sheer delight.

I have often remarked as many others must have done that every book creates its own special atmosphere, some give an impression of fierce passion of strenuous valour while others nauseate with shallow cynicism and utter depravity.

The Maha Sudassana Suttanta gives the sense of a peaceful summer evening.

The glorious and resplendent city filled with the fairy music of jewel trees, the perfect harmony of king and subjects who are as one family, all this gives us the soft pleasures of sleep, the bliss of happy dreams. I therefore felt glad to stand upon the very site of the glories hidden in the night of time and to reflect how many times in the long course of samasara have I not enjoyed such splendours lost and forgotten like the flowers of a summer long past.

Next morning we visited the ruins which have been partially excavated, but as at Sarnath the destruction has been so complete that it is impossible to judge of the original architectural merits of the buildings.

Our party received another recruit at Kusinara in the person of a Nepali bhikkhu who was returning to his own country and was desirous of visiting Lumbini on the way.

(*To be continued*).

FROM AN INTERVIEW WITH LADY RAMAN

(A. B. Patrika, Sunday, Feb. 22, 1931).

On the 11th December there was a Royal dinner at the King's Palace in honour of the Nobel Prize-winners. This too was a great function attended by many great people. There too was the same soul-elevating music and it was our good fortune to hear it again. Some of the prize winners delivered some lectures. To the surprise of the invited guests, Prof. Raman spoke for nearly half an hour on Lord Buddha and his sublime doctrines. I too never thought that he would leave aside science and speak on philosophy. Thank *God*, he delivered a most powerful address and take it from me, it created a tremendous impression on the Swedish audience who were so eager to hear of India and her past glories. Many came and shook hands with Prof. Raman and congratulated him on the illuminating speech he had delivered on the great Prophet and his mission.

WISE COUNSEL

By H. W. B. Moreno

Sitting at the Teacher's feet, raising folded hands,
The meek disciple hears these words, high and great commands;
"Wisdom seek, where'er thou be, from the lowest wight
"Practise thou unblemished living, be it dark or bright;
"Give respect to pious women, be they mean or low,
"Lend thine ear to counsel wise, though children tell thee so;
"Learn the line of conduct true, though thy foe should teach,
"What if he should break the law, himself he makes the breach;
"In right thoughts and words and deeds, thou shalt gain command,
"These the Sages taught as precepts, by these truths they stand;
"Quell the organs of thy senses, calm thy mind and pure,
"Lower passions' wiles eschew, though they long endure;
"Flee from lusts of flesh and doubt, all perplexity;
"Truth for all time stands thy guide, mounts eternity;
"If a cup of water cool, thy neighbour give to thee,
"Give a goodly meal in turn, that satisfie he be;
"If a stranger nod to thee, on the King's highway,
"Bow in reverence, turn aside, a kindly word to say;
"If a copper coin be flung thee, pay thou back in gold;
"If from stumbling thou be saved, thy life do not withhold;
"The enlightened realises, he and they are one,
"Love alone shall all things vanquish, good for evil done;"
Thus the Buddha preached his gospel, wandering day by day,
Golden precepts, silvern tenets, never lead astray.

BUDDHISM AND THE FUTURE

By Sir Hari Singh Gour, M.A., D.Litt., D.C.L.,
Bar-at-Law, M.L.A.

Hinduism has passed through many phases in its career, but no phase of that religion compares with that of Buddhism, which the Founder had established to destroy the four essential idolas of his ancestors' faith. In the sixth century B.C. as now, the Brahmins had laid claim to the exclusive privilege of communion with the Almighty. They professed to hold the keys of Heaven. All men must, therefore, bow to them to propitiate it. They alone could unlock the gates of paradise, which they were prepared to do for a consideration. Virtue and vice did not matter. All that did matter was lucre. The Brahmins had invented that strange medley of caste dividing the whole of Aryavarta into four castes, placing themselves at the head of them all. The Kshatriyas who were the ruling race challenged their pretention to this supremacy. A great battle ensued between the two castes, which had been raging for several centuries before Gautama Buddha was born. He carried on this struggle and delivered *coup de grace* to the Brahminical hierarchy. The state of society in the sixth Century B.C. was not unlike that now. There was a great intellectual ferment which engaged the intelligentsia. Schools after schools were started to promulgate the views of the hierophants of their respective faiths. Gautama Buddha joined this ferment in search of Truth, and, as is well known, he became an humble disciple of the reputed teachers of the leading schools of Hindu philosophy. But he soon found out that the various schools merely differed in logomachy. There was no reality about their speculations. He pondered long upon his future and the happy inspiration convinced him that

the Maya of the Vedas was a Maya of the Brahmin's imagination. He felt convinced that Brahmins had cunningly devised a system to enslave humanity and that apart from merit or ability they had assigned to each man his proper sphere of line. If this were all it would be enough to arouse the hostility of any lover of truth. But it was not all. The Brahmins had made no real contribution to the solution of the great problem of life. They had done nothing to solve the mystery of the Universe, to reconcile the present with the future, or to explain the enigma of cosmic creation. They had, on the other hand, openly declared that sacrifices, fasts and penances were conductive to a happier hereafter. They had invented gods and godlings, more hideous than beautiful, to make vivid the terrors of Divine wrath, which could only be propitiated by liberal offerings to the priests.

The doctrine of Karma which has obtained a strong foothold in the East is the doctrine of predestination upon which the schools are still divided. The Brahmins were not able to reconcile the doctrine of sacrifice with the doctrine of Karma, but Gautama Buddha propounded a theory that the future was related to the present in the same way as cause and effect, and that while there was no such thing as survival of individual consciousness, there was such a thing as the survival of the attributes, which, when compounded, are sometimes described as the *ego* or soul. The doctrine of heaven and hell had no place in Gautam's philosophy. To him the quality of man and the services of man, indeed the service of all sentient lives was the all in all.

LORD BUDDHA'S PLACE IN INDIAN HISTORY

By S. C. Mookerjee, *Bar-at-Law.*

Now that the Wesakha—full moon celebrations in honour of Lord Buddha's birth, enlightenment and death are quite close upon us (May 2nd 1931) it will not be out of place to remind our readers of the position which Lord Buddha occupies in Indian History.

In reality, before Buddha there is no trustworthy history of India. By trustworthy history we mean the story of our Race, culture and achievements recorded with such details of events and dates that there cannot be any doubt or dispute regarding the same.

It is safe to say that Buddha was born at the dawn of India's historical period and His era begins some 623 years before the Christian era which is 1931. By adding the two figures we get 2554. From this deduct the life-period of Buddha, *viz.*, 80 years and we get the Buddhistic Era of 2474.

No one need run away with the idea that before Buddha India had no history. Of course she had "Pre-Historic History" and "traditions" all of which are still under investigation of experts and Research Scholars and much of it is still buried under ground requiring the pick axe and the shovel of the Explorer under the guidance and with the Co-operation of the Archæological Department of the Government of India which is unfairly niggardly in its budgets on this head.

As regards explorations the most important ones have been those at Mahendro Jaro in the District of Sindh and Harrapa in the Punjab and both situate in the Indus Valley. From these have been unearthed house-hold and kitchen utensils, jars, vases, women's ornaments of exactly the same type and fashion as those brought to light from the excavations

in Babylon and Ur by the banks of the Euphrates in Iraq or Mesopotamia.

Babylon and Ur used to be peopled by a race of men known as the Sumarians before Abraham of the Hebrews came to live at Ur. The Sumarians flourished some 5000 years before the Christian Era. The discoveries at Mahendro Jaro and Harrapa prove that the Sumarians had also settled down in the Districts of Sindh and the Punjab. These take back our Aryan Civilisation in India to at least 5000 years before the Christian Era.

Upon a closer study of Veda-Vyas's original Mahabharata, it will be found that Sumarian Contingents had allied themselves with Yudhisthira and had helped the Pandavas in the great Mahabharata War. This according to the calculation of astronomers and Pandits took place at the beginning of the Kali Yuga. The allotted age of the Kali Yuga is 432000 years of which only 5032 years are over.

Our traditions take us back much more than 5000 years. In a preceding epoch, by how many hundreds of years that was we do not know, we had Ram and Sita reigning at Ayodhya.

Nothing of that period has yet been discovered either in the shape of any coins or stone images or buildings. Nor has any thing as yet been discovered regarding that great demon king Ravana from the Island of Ceylon. Scholars do not agree that Ceylon was the same Lanka where Ravana ruled.

The skeleton of Ramayan story we have in Dasaratha Jataka. But the most elaborate story of Ram and Sita we have in Valmiki's great work. It has gone on and on, from generation after generation moulding and shaping the Hindu thoughts, aspirations and character. It is one of India's great books where you get the story of our traditional ancient Aryan culture.

Another repository of such lore is Veda-Vyas's Mahabharata. Though nothing of that epoch either in coins or stone has yet been discovered, we as Indians can not get away from this Master-piece. It tells us of our great Heroes

and Heroines and reveals to us a state of Aryan Society where decay and ruin had already set in, the climax having been reached by the flagrant insult to Queen Draupadi in the Court of King Duryodhana which insult came to be wiped out by the Civil War of Kurukshetra.

One of the great heroes of the Mahabharata is Srikrishna whose detailed life-story is recorded in one of our great books "Srimat Bhagabat." A skeleton of Sri Krishna's life is to be found in Pandita Jataka.

Jataka stories are also repositories of our traditional Aryan civilisation and culture and those should be as dear to every Indian as the stories in the Ramayana and Mahabharata. It may be incidentally mentioned that Babu Ishan Chandra Ghose is deserving of our heartfelt thanks for having translated the 550 Jataka stories in Bengalee and in having at enormous expense published them in 6 volumes. He has by this meritorious work brought the message of Lord Buddha home to at least the whole of the Bengalee speaking population of India *viz.* 45 millions.

If funds were available not only the Jataka but all the recognised scriptures on Buddhism could be rendered into Devanagri and Telegu and Urdu and thus made available for the majority of Indian homes.

We entertain every hope that the Buddhistic revival movement which has set in in India and Ceylon on the wake of the Nation's political struggle for uplift as is being witnessed by the Congress' demands upon the Government of India will bring into the field of action enlightened donors to help us to impart that Aryan culture to every home in India. This culture the mass population of India has been deprived of for many centuries owing to the great vicissitudes through which our country has had to pass.

Now that India as a political unit is coming back to her own destined seat amongst the Comity of Nations, Lord Buddha and His great religion must of course be re-welcomed and re-

established in every home to show to the world at large the cultural advancement Indians are capable of making.

A nation that can assert her rights and demand equality of status with the Britishers who are ruling this country in the name of the King-Emperor and the British Parliament can not possibly—it goes without saying—be kept under the thraldom of the pernicious caste system of the Brahmanic hierarchy. The term Hindu connotes that thraldom, that slavery which has brought ruin to India.

That caste system it may be conceded is the product of our home grown culture on the soil of India. By creating water-tight compartments it has prevented Indians from forming into a Nation. Therefore that cultural armour now out of date must be put away in the museum. And instead, our Nation must put on another Swadeshi home-spun cultural armour for giving it that unity of cohesion which it needs. It is Buddhism. Let Hindu India of today make a move towards embracing the social rules of Buddhism. Let them abolish the superiority of caste distinction. Let them unite into one brotherhood without such caste distinction to begin with—retaining if they like their own faith in the divinity of their childhood's training. Buddhism which points its guiding finger to the higher and nobler pathway of Gyan Marga (Salvation through Wisdom) has no quarrel with the by-paths of faith in the valley beneath.

Indian History is still in the making. Our people are going through a period of great crisis with great credit to themselves as is admitted even by their detractors. We, who have watched the political struggle felt it keenly that India lacked proper leaders in various crucial centres. Our keenness on this point was acute when that great and noble personality of Mahatma Gandhi was put in jail. It has also to be admitted that various mistakes were made in that political agitation in consequence of the Mahatmaji's guiding finger not being always visible from every centre in India which is a sub-continent and equal in size to all the countries in Europe put together except Russia.

The burden of leading such a vast country as India may prove too much for the frail constitution of even such an astute and wide awake politician as the Mahatma has proved himself to be.

In this agitation we clearly see India's revolt from the existing order of things. It is a healthy sign and in this the Mahatma should be helped all round by social and religious leaders—for politics by itself can not solve all the ills that India is suffering from.

As yet we have not seen the Ideal Leader and Guide being revealed to the Indian nation at large under whose banner it should be instructed to fight its battle of all round emancipation—social and religious—with confidence.

At such a juncture as this it is for us to tell our people to have Lord Buddha as their Ideal guide and leader and teacher. This would create a fresh tie between us and the free Buddhistic countries in Asia and that would be of great benefit to India.

It may not be generally known that the Great Master was a stern Passive Resister. When His own clan people at Kapilavastu were threatened with war and devastation by the powerful King of Sravasti, He had thus advised them to passively resist :—

"Go forth and die upon the battle field ;
Go forth and live immortal in your deed.
Go forth and die, live for ever more ;
Be slain, but slay not—die—but do not yield ;
Nor fight, nor fly,—nor kill, nor cause to bleed ;
But suffer and be saved for ever more.
The World is wounded, let her heart be healed ;
The world is fettered, let her soul be freed
And free and whole, live on for ever more.
Go forth and die, ye Earth's unbroken shield ;
Go forth and die—thus has the gods decreed ;
Go, die, to live anew for ever more."

It is only through the teachings of Lord Buddha can we expect to see the rise of the new emancipated India well knit and united in common Brotherhood and Sacrifice. Let His Sublime Teachings illumine every Indian hearth and home is our sincerest prayer.

ABOUT BUDDHIST MEDITATION

By Martin Steinke.

It is no chance that the western world takes interest only hesitatingly in the realm of Buddhism called meditation or *samādhi*. Although man's nature has a keen longing and wishing for these states of mind, they are differently apportioned, like all other faculties, according to practice and custom. If practice and mastering of common faculties depend on the mode of life, the more so does it in meditation or samadhi. To make the mind constantly clear and pure from all fetters in thoughts, words and deeds must be the objective of such a mode of life. To purify and to make clear the mind means to curb one's sensations, emotions, activity of mind and consciousness processes.

He who practises meditation needs quiet. But quiet is not the goal of samādhi. Its only purpose, as that of the whole dhamma, is to eliminate suffering. The state of quiet is not elimination of suffering without remainder. It is only the reverse phenomenon of restlessness. Phenomenon and reverse-phenomenon belong to the same plane. Restlessness and rest are phenomena of the whole process, called consciousness, life. And life is suffering. If such cognition is clearly present, then it is impossible to be in doubts about the rightly or wrongly practised meditation.

Oftentimes Europeans see in meditation according to the dhamma the same state of mind as in prayer. Such comparisons cannot help and further, they arise under the impression and pressure of the richness of material and the

resemblance with other process, which leads to the assumption that both are one and the same.

Such assumption found assistance in the fact that in a certain state of mind the Buddhadhamma becomes a religion. In other words, on a certain scale a state of mind is developed, in which consciousness exhausts itself in feeling, sensation and hope, shortly named faith. And because life is a unity process, this state of mind is not bound to country or clan, race or colour. Where it is seen in Buddhist countries, "it is the popular form of Buddhism and the one which Europeans were till now able to study," says Tai Hsu, a leader of the Chinese Mahāyāna Buddhism. And we can add to it willingly and with pleasure, because its contents are in accordance with their cognition.

When some Buddhist calls samādhi "a prayer without any accessory part," this also is misleading. A prayer is and always remains a state of inner quiet and comfort for the faithful, whereby his soul and mind are supposed to be in conversation with God. A prayer without their essential contents ceases to be a prayer.

In such a case the state of mind is not that of meditation in the sense of Buddhadhamma. Surely the states of mind during the prayer are known to everyone. But who knows meditation? It was practised and fostered till now only in Buddhist countries, and even there only by a certain section of men.

From the beginning one must recognise clearly that meditation is not absolutely necessary for the reaching of the goal of the dhamma. Its goal is to recognise life as a unity process and to eliminate the whole process, depending on such cognition with the purpose of bringing to rest the process of relativity, called life, and destroying the effect of the law of karma, or as Buddha says, "to eliminate suffering."

The real states of meditation are the states of jhana, of which the first four have the greatest significance, as (khandha-parinibbana) full extinction leads over the fourth degree.

That Buddha repeatedly points to it and reminds the disciples to practise the jhāna, has its main cause in the fact that the states of jhāna, if rightly practised, lead very soon and certainly to the mastering of the whole life's process, that means to the conquering of life's thirst, tanha, and that the way leads over wellbeing and not over woe. The Buddha himself had experienced it, and only thus he was able to eliminate suffering. As the states of jhāna are parts of a way, they can only be described as a way. The going and experiencing of it brings not only a confirmation of the correctness of the described way, but still more, it spurs on to continue it. To go and to continue it is meant only as mental state. "I did not say, ye bhikkhus, that one can reach the end of the world by way of wandering, nor did I say that one can eliminate suffering without having reached the end of the world" (Anguttara Nikaya). Before the goal of the path is not reached, the certainty is not gained.

Already the fact that Buddha called himself a "discoverer and the going one of the path," proves that the work in the dhamma is a constant striving without intermission, a gradual progressing, from the beginning onwards. The more one experiences the freeing effect of the abandoning and loosening, of going away, the more one is willed to go to the end of the path. The common mode of life is marked by many kinds of fetters and bindings and is full of suffering. The mode of life which leads to the part of the eightfold path, named samādhi or jhāna, is free from such attributes.

In Buddha's time the practice of the jhāna was a mental training practised also by non-Buddhists. The difference between Buddhists and non-Buddhists is that the latter cannot reach the last step of the jhāna, called "elimination of all preception," as he has not burst the first of the fetters—belief in a Self (atta ditthi). He does not recognise and experience Self as the result of a combined play of forces, as a process of acting, exhausted in the five groups (pancupādāna khandha=form, sensation, perception,

mental activity, consciousness=rupa, vedanā, saññā, sankhāra, viññāna). Ever and again the result of acting is condensed for him into the experience of Self through constant and rapid renewal of nutriment of life's process, and therefore the delusion arises of "My," "I am" and "I can." The cognition that there are only form, sensation, perception, mental activities, consciousness, totally destroys the fiction: "I experience form, sensation. . . ." And as long as the suggestion, that there is a Self, exists, it is impossible to gain the elimination of all perception. Elimination of all perception is for the Non-Buddhist an elimination, destruction of Self, and is therefore an experience of suffering, but not one of freeing from suffering. So far as it is possible to span the effect of the force of Self, the Non-Buddhist is also able to do it, but then "consciousness, viññāna, returns, over consciousness it cannot go" (Samyutta Nikaya II). Life's process is filled with greed and not free from seeking. Only the life's process which is free from all greed, all seeking, grasping and longing leads to nirodha. In the unpurified life's process there are remainders. Only the absolutely pure burning process destroys its fuel completely. Self exists on fuel, is life's burning itself, constantly nourished by nutriment of greed and thirst in all its ramifications; most strongly where weal is experienced: "Men are beings seeking for weal," and in the state of jhāna it is possible to augment weal to its highest degree.

The foundations, conditions necessary for meditation are dependent on karma, that means that the whole acting of man in thoughts, words and deeds takes such a direction, that the foundations and conditions can come into appearance. If they exist then it is possible to experience fully the whole of life's process in the states of meditation. The force called life's force takes its course through mental realms free from fetters and bindings. Mind as an *organ* operates in its accomplished form, that is in full clearness. Life's process loses all other qualities, particularities, and only one

quality remains: consciousness. And the final conscious experience accordingly is of neither weal nor woe; metaphorically speaking it is like a flame which abandons all its qualities and particularities and attributes in the process of burning, till in the last state nothing but "warmth" remains.

What consciousness experiences, registers, recognises in the states of meditation, is weal, which increases constantly till the whole life's process is filled with it. Buddha called this state "higher and more excellent than clearness of wisdom."

The restlessness of life's process vanishes and quiet dominates. According to the individual force of life's process, its power, which finds its strongest expression in its wishes, hopes and desires, the experience of weal grows and augments. Yet it is weal.

Sweet is for instance a unitary process of experience, and yet it is of great variety, according to the way in which the experience is mediated. And the kind of experience is dependent on the form. Sweet rice is a different experience, a different form from clear sugar. Sweet fruit is different from sweet cakes, and so on. Thus in different states of meditation the experience is different and also the form. From the first to the fourth jhāna the experience of body is not yet quite eliminated. In the state of the sphere of infinite space, of infinite consciousness, sphere of nothingness, sphere of neither perception nor non-perception it is eliminated. And the experience of weal is always there.

Just as in the experience of the sweet lies the gradation, so also in the experience of weal lies the gradation of meditation. Everything else of possible experience in meditation is only differently shaped and acts itself shaping and forming. The contents remain the same.

Although meditation is not absolutely necessary for the attainment of the goal of the dhamma, still as practical work in Buddha's Teaching it is the natural result. At least always then, when life's process goes such a way that through the

working of the strong fetters and bindings (lobha, dosa, moha) a vacuum appears which must be filled up, because otherwise life's process takes its irregular course in the old direction, and the turning of the will is not possible.

It is often said that instead of the occupation in meditation one can take up the study of Pāli, but this is right only to a certain extent. If one works at one's mind in the sense of the Buddha Teaching and at the same time one occupies one-self with the study of Pāli, then the moment must come, when one is forced to interrupt the study, when one cannot progress with it, because the possibilities of experience are exhausted in what is called speech and language. But life is not a process to be exhausted in these two. The study of a language can be, as each other earnest thinking, *a step of progress* on the way to full elimination of suffering, but is not yet the experience of absolute elimination of suffering. It can lead to "clearsight," but life goes over "clearsight." In such a state the mind is bound by knowledge, it is not free. The conscious experience of mind is that of knowledge, but not the clear experience of weal, woe and indifference. If one becomes clearly aware of this, then knowledge as science, as an act of thinking, ceases to be. Certainly, the study of the Pāli language gives satisfaction, pleasure, and also a certain amount of quiet, compared to other occupations. In studying Pāli or any other language, the activity of mind does not come to rest, but there is constant action, so certain it is that there is a great difference between the practice of such an activity and the practice of meditation, as the practice of meditation demands the coming to rest of thinking.

A clear conscious coming to rest of thinking in Buddha's sense with the goal of reaching nibbāna, is only possible if the whole mode of life has a high moral standard, otherwise the processes and oppressions of mind, resulting from former mode of life, are so strong that the mind remains in constant unrest, like a flaring flame.

It is possible to obtain a good knowledge of Pāli without strictly observing the five *silas* (precepts). Oftentimes one is stimulated in such study by a drop of wine or beer, also nicotine of a cigar or a cigarette is helpful sometimes. Not so in meditation. Here the absolute strict observance of the five silas is requested, otherwise the goal of meditation in Buddhist sense is never reached. In spite of a temporary liberation during the state of meditation, the oppression arisen out of the not complete turning of will, can act so strongly that the success of meditation turns into the reverse, and no liberation and purification of mind is gained. Life's process then is not lighter and freer, cannot be led to full extinction, but can become so entangled that a man like Devadatta heaps up bad karma, till he is burried under its burden.

In spite of the possession of the faculty to dwell in the states of jhāna, Devadatta could not become free from the horrible thought of killing and murdering, and although his plots to kill Buddha were frustrated, still the constant occupation with such thoughts, arising out of the desire and longing for power, were just as bad for him as if the deed had been successful ; the real collector of life's process is the mind. In it the whole of life's process works and acts so intensely that the form of existence is over and again defined from here : "His thought comes first ; then word and deed, in thought lie all the future seeds."

According to the Buddhist Canon, that means, in accordance with Buddha's cognition, the first place in reaching the goal belongs to the one who comes to it by way of the states of meditation. To sukha-vipassaka, the one who reaches the goal without the jhāna belongs the second place.

This division of arahats into two groups can mislead to the assumption that one arahat is better than another, in other words that this division arose out of a psychological value. This is not so, as arahat is arahat, viz., one who has reached the goal, and that is the most important. What each has experienced on the path to it may be different. The

সকল কলুষ-তামস হর, জয় হোক তব জয়!
অমৃতবারি সিঞ্চন কর' নিখিল ভুবনময়।
জয় হোক তব জয়!
মহাশান্তি, মহাক্ষেম,
মহাপুণ্য, মহাপ্রেম!

জ্ঞানসূর্য-উদয় ভাতি
ধ্বংস করুক তিমির রাতি,
দুঃসহ দুঃস্বপ্ন ঘাতি' অপগত কর' ভয়।
জয় হোক তব জয়!
মহাশান্তি, মহাক্ষেম,
মহাপুণ্য, মহাপ্রেম!

মোহমলিন অতি দুর্দিন, শঙ্কিত চিত পান্থ,
জটিল গহন পথসঙ্কট-সংশয়-উদ্‌ভ্রান্ত।
করুণাময়, মাগি শরণ,
দুর্গতিভয় করহ হরণ,
দাও দুঃখবন্ধতরণ মুক্তির পরিচয়।
জয় হোক তব জয়!
মহাশান্তি, মহাক্ষেম,
মহাপুণ্য, মহাপ্রেম!

বৈশাখী পূর্ণিমা
১৩৩৮

শ্রীরবীন্দ্রনাথ ঠাকুর

Facsimile of Poet Tagore's Bengali Song (composed on the occasion of the Buddha Day, this year) of which an English translation by the poet himself appears in this issue.



ANANDA VIHAR, gift of Dr. A. L. Nair, President, Buddha Society, Bombay.

main point is, he has reached it. Whatever he experiences, may be yet so different, he is at the goal. He who goes over the states of meditation has only the advantage of the greater experience. Just as the flame of one watt is different from one of two and more watts, and yet remains the same, viz., light and warmth. The flame may be yet so large, of yet so many watts, it still remains light and warmth. Just so, the one who reaches the goal as sukha-vipassaka, metaphorically spoken, is only in the possession of one watt, and the one who has the faculty of the jhāna, possesses two or more watts. Such division defines only the extent of the experience but not the quality, which always remains the same: weal, woe, indifference. The arahat: "Filled only with well being, he exists till to khandha-parinibbāna."

So long as the mind has an inclination to psychological values, so long is life's process not recognised in its totality. Those psychological values are stations on the way to the goal, which are hindering or furthering the striving in the sense of the dhamma. When the goal is reached or even when it is clearly recognised, they lose their significance. The cognition is that there are facts in dependence on the law of causation, and their cause is karmic.

The European mind has tried to bring order into the realm of meditation, to clear up the material. But each attempt, when honestly and objectively taken up, was till now frustrated. The excuse is that the present time differs from the past, that it is not possible to understand the Eastern mind, because the process of thinking 2500 years ago went other ways and had a different course from the present time.

Such judgment is not just to the Teaching of the Buddha. The Blessed One called his teaching a timeless one. The fault lies in the fact that one is afraid of going to the final possibility of experience.

This is the more striking, as our age is supposed to be scientific, relying for its knowledge on experiment, that means, on the visible process. Meditation gives the possibility of

the experiment of the whole of life's process. This is why it belongs to the practice of Buddhism and is the final, most significant, but also the most beautiful part of the eightfold path.

Each experiment wants preparation, if it is to succeed. Everyone who has experimented knows how important the preparations are and he also knows that success depends on the carefulness and accuracy of them. *The preparations for the great experiment of the whole life's process are of greatest importance for the success of the work.*

In some they are included in the seven steps of the eightfold path: right cognition, right intention, right speech, right action, right mode of life, right effort, right insight, and in dependence on them arises the possibility of right meditation.

Each scientific experiment demands the greatest attention, so also the experiment in Buddhism, meditation. This is the point, where it differs from all similar processes, on account of its inner value. *Whosoever meditates in the sense of Buddha's cognition is in the possession of his full clear consciousness. His mind must have the faculty to recognise clearly each motion of life's process, he must have also the force to experience it clearly, as also to be able to eliminate and overcome it.*

Foundation and preparation for such cognition is *order in mind.* "Not do I say, ye bhikkhus, that a thoughtless man, with unclear thoughts can breath in and out with mindfulness." Life's process is constantly dragged out of its way through thoughtlessness and lack of clearness. They bring unrest into life's process, give the way free for jealous and greedy volition, mislead the mind to a play of desires, hopes, anticipations, conclusions, so that body, sensation, perception, thinking, consciousness, receive ever new nutriment through unrest. Mindlessness creates fetters and turbid states of mind. Through these states it cannot become free and clear. So long as the mind is not free and clear, it is not possible to penetrate life's process. The force with which

tanhā, life's thirst, plays its confounding play on the keyboard of the senses is so strong, so skilled, so pliant, so suggestive, so manifold that only a strained mindfulness, untiring attention, constancy and ever new attempts after ever so many failures, can at last lead to conquest.

The purification of mind which is the most important foundation of the work of meditation, shows clearly and distinctly the way which one's own karma went. Ever and again the doing of deeds by man in thoughts, words and body, jerks in the direction where greed and desire arise and find new nutriment: the eye and the forms, the ear and the tunes, the nose and the flavours, the tongue and the tastes, the surface of the body and the tangible, the mind and the objects—try their magic play, beginning from the finest pianissima to the strongest fortissimo. Without fighting one is not able to hold one's ground. The fight brings the surprising clearness that consciousness is able to draw out of this play, without losing its force or clearness.

Each fight brings more and more cognition that the fettering, oppressing, hindering states of life's progress have their most opulent nutriment in what constantly springs up through the work of the six senses. The more unguarded and unrestrained man is, the less he is aware of the work of the senses, the sooner he succumbs to the insinuations, desires and intentions, the stronger circles his life's process in the realms of senses, of sensation, emotion, perception, thought: is filled with lust, greed or with hate, envy, grudge, ill-will. Out of this arises and is nourished false thinking. This experience of such a mode of life is ever and again disappointment. Mind comes to no clearness, as there is nothing constant, remaining to be found in the whole life's process, only a constant change, a coming and going, bound to causes, conditions. The latter are themselves changeable, altering, nonconstant (anicca, dukkha, anatta).

Just like a ball which flies just so far as the starting force of the throw reaches, and when the effect of the cause for

this movement is spent, its flying ceases, so also life's process, when unguarded, unrestrained, uncontrolled, slings the balls of deeds in thoughts, words and bodily deeds. So far as the effect of the force reaches, so long the balls fly ; and when one of them sinks down, a thousand others are in constant motion. The mind has no rest to come to cognition and clearness. There always remains the moment of unrest, of motion, in the purest volition of the noblest deed. The throw which puts the ball into motion may be yet so great, it may come out of a force which throws it into the invisible, it still remains a throw. The deed may be yet so noble, its effect may reach into the invisible, it still remains a willed deed. Therefore Buddha's word: "Ye, my bhikkhus, who have to leave off the good, the more have ye to leave off the evil." In the state of meditation the sense of Buddha's word becomes clear, why one has to leave off all deeds in thoughts, words and bodily deeds. It is possible to bring to rest the whole life's process in meditation.

The modes of meditation are manifold. There are always quite determined fetters and restraints to be overcome, be the way of meditation leading to jhāna over the mastering of the breathing, or the so called kasina practice, or the pure mental reflex process, over satipatthāna, over bhāvanā, etc.

The fetters, when noticeable at the beginning, hinder mostly the resolution to meditate. They arise out of an absolutely disordered mode of life, or out of one which is misled through false thinking into a way, from where the mind comes to great confusion. This is the tragedy of life's process, but also the most sublime of man's will that no Buddha and nobody else can help, when somebody (like Devadatta) does not want to free the mind out of this network of entanglement, if he thinks that the turning point can come through outward help, or any outward process. All spiritual teachings know and respect the force of men's will as the ultimate determinant in life's process. Whosoever clings to atta, to self-assertion, who

gives a willing ear to doubt, exhausts his force in rites and formalities, who thinks to recognise life's process by way of dwelling in realms of emotion, he never will be able to come to meditation in the sense of the Buddhadhamma, because he shuns the effort which the mind has to make to be able to recognise clearly the effects of his mode of life. Only when the effect is clearly recognised it is possible to alter the mode of life. Such a man is like someone, who dives into water which reaches to his shoulders, and he occassionally puts his head out of water. He certainly has an experience of freedom, but he cannot step out of water without continuing his efforts. Whosoever thinks he has reached full freedom, when experiencing occasional quiet, arising out of an altered mode of life, makes the same mistake. The freedom is only a temporary one, and without effort and painstaking, full freedom cannot be gained.

What must be freed is the organ of cognition, the mind. At the beginning of the practice of meditation five states of mind are always experienced as hindrances (nivarana): greed, hate, dull sloth, restless thinking and doubt.

It is not that these states must be overcome in sequence ; in one case one state is more developed, in another case another state, according to the mode of life of men. The one whose disposition is sensual, or artistic, must have more time for the overcoming of greed, of longing, of lust, than another. In the same way it is with one who is despotic and vain.

Whosoever has an inclination to fanaticism, to mendacity, to falsehood, to dishonesty, to self-delusion, will have to do away with the state of hate or negation. If one has eaten much or worked hard, and wants to practise meditation, then the mind will have to overcome the heaviness and sloth. If the pressure is too strong, then one must be very attentive in overcoming the heaviness, because out of the reverse state, the too great lightness and sudden raising of life's process can arise unrest and pains, and can lead the mind to false

thinking. The thoughts are held as if by an invisible rope, they circle and whirl constantly about some point, and become the prey of the last fetter, the doubt. Each successful practising proves the correctness of the dhamma-word, that it is a teaching which is blissful already at the beginning, because it liberates.

(To be continued.)

A BENGALI SONG

(With an English translation).

By Mrs. Sarala Devi.

१

वासनादिग्ध नयने, स्निग्ध
नयन राख हे वुद्ध ।
अन्तरज्वाला जुड़ाइया याक्
शान्त हउक लुब्ध !
राख नयने नयन वुद्ध !

1.

Fix thy tranquil eyes O Buddha!
On my eyes sore with Passion,
May the inner burning be at rest,
And Greed extinguished.
Fix thy eyes on my eyes O Buddha!

२

पुण्यमूरति ध्यानेते विरति
लभुक् लज्जा-स्तब्ध
हिंसाकुटिल आचरण, कर
कलरव निःशब्द !

—हउक लज्जा-स्तब्ध !

राख नयने नयन बुद्ध

2.

By meditating on thy holy form
May all envy—crooked deeds
Be put to shame and suppressed.
May anger's raging tongues be silenced,
Put to shame and suppressed.
Fix thy eyes on my eyes O Buddha !

३

तव दयार्द्र अमृत भद्र
वाणीते भरुक चित्त,
कामनार पार लये याओ मोरे
एस हे परम वित्त !
भर अमृतवाणीते चित्त !
राख नयने नयन बुद्ध

3.

May thy merciful, gentle words
And deathless tidings
Fill my mind,
Lead me across the sea of Desire,
Come thou my Supreme Treasure,
Fill my mind with deathless tidings.
Fix thy eyes on my eyes O Buddha !

४

एस तथागत, श्रीपदे आनत
तापित जनेर शरण !

जनमे जनमे आनहे धरमे
चित्त कलुष हरण !
एस तापित जनेर शरण !
राख हे नयने नयन

4.

Come Tathagata the Resort of suffering beings
That bow low at thy feet
From birth to birth bring thou
Thy Law that removes the stains of pain !
Fix thy eyes on my eyes O Buddha !

BROTHERHOOD OF HUMANITY

By S. Haldar.

Early in 1914 Mr. Graham Pole of the Scotch General Theosophical Society addressed a meeting of the Episcopal Clergy in the drawing-room of the Dean of Edinburgh. In the discussion which followed a clergyman remarked that he did not regard the brotherhood of religions as consonant with the spirit of Christ, who said "I come not to bring peace but a sword ;" and that therefore the attitude of Christians should be a militant one against all other religions. This clergyman spoke as an honest Christian. His religion teaches that every child born is a sinner and a heathen, and that his only chance of salvation lies through Christian baptism, either by sprinkling of holy water or by complete immersion. Those who *die without going through this purificatory rite* are doomed to eternel damnation. Christianity claims this doctrine as peculiarly its own. Whatever may be said of it as the only true religion and as the only religion which represents God as the God of love, there is no getting away from the fact that the fundamental doctrines of Christianity

are incompatible with the idea of human brotherhood. According to the revealed Word of God, known as the Old Testament, God the Father was the special patron of the Israelites, the descendants of Shem, and he fought for his favourite people against their enemies. This God told his begotten son : "Ask of me, and I shall give thee the heathen for thine inheritance . . . . . Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel." It has been said in the New Testament that God the Son (Christ) came to save men of the house of Abraham, i.e., the Israelites. He did not seek converts outside Israel, as the writer in the Encyclopœdia Britannica has observed. Christ displayed a spirit of racial discrimination when he said : "He that will not hear the Church, let him be to thee as a heathen." He pronounced the curse of eternal damnation on those who did not believe him as the Redeemer. Unfortunately the Jews, who were special favourites of God the Father as well as of God the Son, were the first to disown him as the Messiah or Redeemer. According to the Gospel narratives, Jesus's pity, compassion and forgiveness were strictly limited to those who believed in him ; for those who did not he had no mercy. Such a religion cannot but inculcate racial hatred. The favourite Missionary hymn, composed by Bishop Heber says that though the spicy breezes blow softly over the island of Ceylon and though every prospect of nature in the Orient is pleasing the heathen man is vile. Dr. Alexander Duff, the great Scotch missionary in Bengal, drew the following pen-picture of heathen India: "Above, the spiritual gloom of a gathering tempest, relieved only by the lightning glance of the Almighty's indignation—around, a moral wilderness where all light dies and only death lives—and underneath, one vast catacomb of immortal souls perishing for lack of knowledge." The spirit displayed by these eminent Christians is a clear reflection of the religion taught by the Bible. There is no escaping from this outstanding fact. Dr.

Thomas Arnold, D.D., the famous Headmaster of Rugby said: "In a world made up of Christians and non-Christians, the latter should have no rights." An American writer, Mr. Hamlin Garland, has just stated in his book, "Roadside Meetings", that it is "sentimental bosh to say that Africa belongs to a lot of naked blacks. It belongs to the race that can make the most of it." Britishers of the Victorian period could (as we learn from "Victoriana", compiled by Margaret Barton and Osbert Sitwell) cheerfully undertake the extermination of native populations from the best of motives. Roebuck has said "that the British business in Kaffraria . . . . . . can only be done by the gradual annihilation of the native population. It is an utter pretence to talk of humanity and the principles of the Christian religion . . . . the black man must vanish in the face of the white."

The abominations associated with Negro-Lynching and the inhuman methods pursued by the Ku-Klux-Klan in the twentieth century in the most prosperous Christian country on the globe are matched only by the holocausts of witches in Christendom. In these and in similar directions Christians have derived their inspiration from the so-called Word of God.

During recent years there has been functioning in England a movement of "British-Israelites" who are making a bid for world-domination. These men are seeking to make out that the Word of God has, in the book of Isaiah, referred to the British people as "Israel in the Isles"—the people in whom will be fulfilled the great things promised by God the Father to his chosen people. This British Church, it is said, came straight from Jerusalem to Britain during the time that St. James, the brother of Jesus, was the Primate in Jerusalem of the whole Christian Church. Here are the germs of another religious movement based on Biblical prophecy which may give a fresh start to the reign of blood which has marked the rise and progress of Christianity in succession to Old Testament Judaism.

We have dealt briefly with the influence on humanity exercised by the religion which at present occupies the foremost place in the political world. Another living religion is that of Islam which, like Judaism and Christianity, is of Semitic origin. Within its own circle, Islam observes equality of status to an extent unapproached by other religious communities. But it sets up an impassable barrier between the faithful and the infidel. None but the faithful can approach within twenty miles of the holy shrine of Mecca without risking his life. Islam, like Judaism, disowns brotherhood with the uncircumcised. The Hindus have long abandoned the higher teachings of their religion and have put on the fetters of social custom which have completely destroyed their solidarity as a nation. The Greek, and later on the Islamic, invaders had little difficulty, in spite of the immense odds against them, in subduing the Hindus who were divided against themselves. The higher religious teaching which enjoins the removal of Bhedajnan (the spirit of differentiation between man and man) has been long forgotten by them. Krishna taught: "However men approach me, even so do I welcome them, for the path men take from every side is mine." In the third decade of the twentieth century we find the doors of temples closed on the "untouchable" classes who constitute the great majority of Hindus.

Nowhere is there greater agreement between the theory and practice of Human Brotherhood, regarded from the point of view of both religion and society, than in Buddhism. The Tathagata has declared himself to be the same unto all beings, differing in his attitude only in so far as all beings are different. The Tathagata acts like the cloud which sheds its waters without distinction.

Note.—After this article was sent to the press, the Indian papers published a London message of April 21 reporting that the Bishop of Portsmouth had in a letter to the "Daily Mail" stated that no convinced Christian would accept

Gandhi's idea that all religions are of equal value and that the only solution of the problem of the Indian constitution lies in the Christianization of the heathen and infidel populations.

THE MASTER AND THE PRINCE

By T. L. Vaswani.

Buddha was a lover of mountains, rivers and forests. Buddha beheld the divine in nature. On hills or in forests did he spend periods of silence. They were periods of intense activity, periods of meditation. He would sit there with the birds near him. He loved them as his brothers. They loved him and felt happy in his presence, so full was it of peaceful vibrations. Buddha's presence breathed out benediction to all.

There comes to him, one day, a young man. Fair of face and full of grace. And clad in purple robes. He is a prince. He is in quest. Who will give him the light he seeks,—the light on life's problem? He has heard of Buddha,—the prince of the Great Heart who left his palace and went into silence for six long years and practised tapasya and triumphed over Mara and won the Secret.

To Buddha in the Forest comes the young Prince. He prostrates himself before the Lord and says:—"Master! A prince and heir to my father's throne am I. I come to thee, for thou art a physician of the soul. Accept me as thy disciple!"

Scripture-reading avails little. And empty rites cannot fill the hunger of the soul.

The Prince gazes at the Blessed One and says: "Master! What shall I do to be accepted as thy disciple?"

The Buddha's answer is brief: "Strive; and thou shall attain." The Prince says: "Master! I shall strive and return. When may I see thee again?"

And Buddha says :—"After the rainy season is over!"

The months of the rainy season slowly pass away. The Prince is out again in search of the Buddha. He is sitting in a little mud-house. The prince prostrates himself before the Buddha and says: "Master! I have striven and now return to be thy disciple!" And Buddha smiles and asks: "Have you striven?"

"Master!" says the prince, "I went back to the palace, and I renounced rich foods and worldly pleasures, and I kept far from my wife rebuking her for not obeying me more than once, and I slept on the floor, and I pinched my body, and I woke up many a night, and looked for the Light. The Light has not yet come!"

The Buddha said :—"I preach not asceticism. My doctrine is of the Middle Path. Go back! Not yet mayest thou be my disciple!"

The Prince with tears in his eyes asks: "Master! wherein have I failed? Have I not striven hard?"

The Buddha, with eyes radiant with compassion, says :— "Your wife committed a "fault" and you say you rebuked her more than once ; you did not understand her ; you were not patient with her. You strove hard,—but not in love. They who strive truly have no anger ; in their hearts is compassion more copious than waters in the sea. You tried to be pure. But purity is not enough. Purity must shine with the light of love. Else purity may lead to pride."

Is not the story a parable? Yes,—purity is not enough! Purity must be illumined by Love. Some time ago I saw Himalayan peaks touched with light. How lovely they looked! Purity is a peak ; love is a light,—the Light of lights!

THE SOUL-THEORY OF THE VATSI-PUTRIYAS

PROF. SATKARI MUKHERJEE, M.A.

The Vātsiputriyas, who profess to be followers of the Buddha, do strangely postulate the existence of the self under the name of Pudgala (the principle of individuality), which they affirm as neither identical with nor different from the psychical aggregates, called skandhas. The pudgala (individual) is not held to be a distinct entity from the aggregates, because that would amount to acquiescence in the position of the heretical schools. Nor can it be held to be non-distinct from the skandhas either, as in that case the individual will be split up into a multiplicity. So the individual is described as an indefinable and inexpressible principle. Thus, if the individual is something absolutely distinct from the psychical elements, it will of a necessity be an eternal verity ; but this is logically unsound, as an eternal verity, being unamenable to any modification like space, cannot possibly discharge the functions of an agent and enjoyer, the very functions for which an individuality is postulated. And this would be directly in opposition to the teaching of the Master, who has denied an eternal soul. If on the other hand, it is regarded as absolutely non-distinct from the psychical complexes, the individuality will stultify itself, being reduced to a plurality of psychical factors. Moreover, it will be momentary like the psychical phenomena and will be subject to absolute extinction like them. But this will involve the absurdity of loss of Karman and the consequent negation of metempsychosis, a contingency which is opposed to reason and the Master's teaching alike. So with a view to avoiding the two extremes of absolute existence (sāsvatavāda) and absolute extinction (ucchedavāda), which have been condemned by the Master as absurd, the Vātsiputriyas have advocated a principle of individuality, called the pudgala, which, they aver, has the

metaphysical virtue of explaining the continuity of the empirical ego to the avoidance of the fallacy of the eternal self, posited by the heretical thinkers. The contradiction of identity and difference, involved in the conception of the pudgala, need not deter us, as experience and metaphysical necessity alike call for such a conception.

The Sautrāntika philosopher has, however, opposed this doctrine with all the emphasis he could command. Sānta-raksita, an exponent of the former school, observes that this pudgala, which has been ushered into existence with so much pomp and ceremony by the Vātsiputriyas, is but a metaphysical fiction like the sky-lotus. Because, a thing which cannot be described either as identical with or different from another is nothing but an unreal idea, a logical and a psychological fiction. Identity or difference can be predicated of a reality and not an unreal fiction. So this pudgala, which is neither identical with nor different from the psychical complexes will be an absolutely hollow, unreal voidity and to claim objective reality for such figment of imagination betrays a sad lack of even elementary logical thought. Such a thing can exist in the imagination of a morbid mind but not in reality. To say that a pudgala is different and non-different from the aggregates is a contradiction in terms. If it is different, it cannot be non-different ; if non-different, it cannot be different. So when you say that the pudgala is not different from the aggregates, you at once admit the identity of the two. When again you say that the pudgala is not the aggregates, you admit they are distinct and different. When things are found to be possessed of mutually incompatible attributes, they are set down as different and distinct, as the criterion of difference is the possession of contradictory attributes alone.[1] And the possession of contradictory attri-

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[1] skandhebhyah pudgalo nānya ityesā 'nanyasūcanā. skandho na pudgalaś ceti vyaktā sāsyeyam anyatā. viruddhadharmasaṅgo hi vastūnāṁ bheda ucyate. skandhapudgalayoś caiva vidyate bhinnatā na kim.
T. S. 343—344.

butes is a matter of positive proof. You say that the pudgala is indescribable either as identical or as distinct. But the aggregates are describable as distinct from each other ; thus, the aggregate of 'physical elements' (rupa) is different from that of feelings (vedanā). The aggregates again are describable as impermanent, but not so the pudgala. So the pudgala and the aggregates as a class apart, are absolutely distinct categories, because they are possessed of mutually contradictory attributes, viz., the fact of being describable or indescribable. The pudgala therefore must be set down as an absolute unreality, having no locus standi except in the fevered imagination of the Vatsiputriyas. The impossibility of predication of identity or difference with respect to the pudgala does not alone prove its unreal, imaginary character ; its unreality is also brought home by the fact that it can not be described as momentary either. We have proved beyond the shadow of a doubt that existence means causal efficiency and this causal efficiency, it has been demonstrated by irrefragable logic, is restricted to momentary reals.[2] So a thing, which can not be described as momentary, must be set down as a fiction, pure and simple. How can a non-momentary thing have a causal efficiency?[3]

It may be contended that as causal efficiency is incompatible with a non-momentary thing, a non-momentary can not be a real entity. But this pudgala is not accepted by us as absolutely non-momentary. What we contend is that the pudgala cannot from its very nature be described either as momentary or as non-momentary. If we categorically affirmed its non-momentary character, the charge of unreality could be brought home to us. But as we neither

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[2] arthakriyāsu śaktiś ca vidyamānatvalakṣaṇam. kṣaṇikeṣveva niyatā tathā 'vacye na vastutā.

T. S. 347.

[3] 'anityatvena yo 'vācyah sa hetur nahi kasyacit'.

Quoted in T. S. P., p. 128.

affirm nor deny the non-momentary or momentary nature with regard to the pudgala, the charge can not be substantiated. If we categorically affirmed it to be non-momentary, causal efficiency could be denied of it. But we admit its momentary character as well ; so there is nothing to prevent its exercising causal efficiency. But this only seeks to draw a red herring across the line of real dispute. The indubitable and irrefutable fact remains that there is contradiction between the two incompatible attributes of momentariness and non-momentariness. If one is true, the other must be false. If one is false, the other cannot but be true. There is no half-way house between two mutually exclusive terms. A thing can not be permanent and non-permanent both. What is the connotation of permanence? Obviously it is the fixed and unalterable nature of a thing. A thing is said to be eternal, which does not perish at any time. The non-eternal is that which does not persist always, but ceases to exist at some point of time. So, how can an identical thing be conceived as existing for all time and again ceasing to exist at some point of time? This is sheerly an inconceivable situation. The affirmation of one presupposes the denial of another and vice versa. You can not have it both ways or neither. If it is eternal, it must be admitted to be an unreal fiction like a rabbit's horn. If momentary, it can not be an eternal existence, which however, is claimed by the Vatsiputriyas with a shameless naivete. So when the pudgala is not categorically a momentary entity, it must be devoid of causal efficiency, as causal efficiency is the invariable concomitant of the momentary.

As for the seeming scriptural and textual discrepancies, they have been fully explained by the noble Vasubandhu in his Abhidharmakosa and Paramarthasaptati. The curious reader is advised to consult those works. We are here concerned with the metaphysical issues involved in the position of the Vātsiputriyas and we have shown that the whole

doctrine is vitiated by a flagrant breach of the law of contradiction. It betrays slipshod logic from top to bottom and can be held out as the best illustration of the heights of absurdity to which a man can be unwittingly led by a pet superstition.

About the teaching of the Master, one word is sufficient to indicate the method which was adopted by him. The sermons of the Master were inspired by the enquiries of inquisitive persons and the Master had to consider the intellectual calibre and equipment of these enquirers before giving answers to their queries—otherwise his words would become incomprehensible to him. "This point has been explained (by Kumāralābha) thus: 'The Buddha was pleased to construct his doctrine concerning the elements of existence (with the greatest caution), like a tigress who holds her young by her teeth, (her grasp is not too tight in order not to hurt him, nor is it too loose in order not to let him fall).'"[4] So when the Buddha said "There is a being spontaneously born,"[5] it must be understood to mean the continuity of the stream of conscious life after death in

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[4] The soul theory of the Buddhists by Th. Stcherbatsky, Vide P. 847. cf. "daṁṣṭridaṁṣṭrāvabhedañca bhraṁśaṁ cāvekṣya karmaṇām. deśayanti jinā dharmaṁ vyāghri-potā-pahāravat," quoted in the T. S. P., P. 129.

[5] 'asti sattva upapādukah.' Prof. Stcherbatsky renders it by 'apparitional spontaneous self-birth.' The learned Professor has translated Hiuen Thsang's version as follows :—" ....If the five skandhas (of the intermediate state) proceed to a new life, which begins neither in the womb, nor in an egg, nor in warm moisture, then the result is called transfigurated being," ibid, P. 844 and P. 956. "In this way are born : gods, the inhabitants of hell and all men in the intermediate state between death and a new birth, i.e. without a seed, not from previous elements, as the Vats (the Vatsiputriyas) believe." op. cit. P. 956. cf. Amarakosa, "divyopapādukā devāh." Bhānuji comments : "Nārakavyāvṛttaye divyapadam. mātāpitrādidṛṣṭakārananirapekṣā adṛṣṭasahakṛtebhyo 'ṇubhyo jātā ye devāh, te divyopapādukā ucyante." We have it from Prof. Stcherbatsky, "The whole theory of apparitional or miraculous self-births is exposed and discussed in the III Section" op. Cit. P. 956.

other regions. This does not lend any support to the existence of an eternal ego-principle. The Buddha did not point-blank deny the existence of the soul, as that might be misconstrued by inferior intellects as denial of all post-mortem existence.

The Vātsiputriyas have made capital out of the sermon of the Master, which is in the following terms—"O Brethren, I will explain to you the burden, the taking up of the burden, the laying aside of the burden and the carrier of the burden. Of these, the burden is the five aggregates, which are the substrates (of personal life); the taking up of the burden is the craving for a continuation of life, accompanied by a sense of satisfaction ; the laying aside of the burden is emancipation ; and the carrier of the burden is the individual." They have stressed in it the distinct mention of the individual apart from the aggregates, and have taken care to point out that unless the individual is recognised to be a distinct principle from the aggregates which have been described as the burden of life, the burden and the burden-bearer will be the samething, which is absurd on the face of it.[6]

But such an interpretation of the parable, though to all appearances it seems to be in conformity with the text, can not be accepted as embodying the real intention of the Master. Because, the individual spoken of as the carrier of the burden is nothing distinct from the aggregates : the preceding aggregates which culminate in the production of the succeeding aggregates, are called the burden and the latter are the burden-carrier, being the inheritors of all that

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6 'Bhāram vo bhiksavo deśayiṣyāmi, bhārādanaṁ bhārānikṣepam bhārahāraṃ ca. tatra bhāraḥ pañcopādānaskandhāḥ, bhārādanaṃ tṛptih, bhārānikṣepo mokṣo, bhārahāraḥ pudgala iti'.

T. S. P., P. 130.

I have adopted the translation of Prof. Stcherbatsky with slight alterations.

has gone before. That this is the sense intended is apparent from the very epithets with which the pudgala has been hedged round. Thus, the individual (pudgala) has been spoken of as the subject, bearing such and such a name, such and such a caste, coming of such a family, living on such food-stuffs, experiencing such pleasure and pain, and having such a span of life allotted to him and so on. Certainly, these adjectives are ill-adapted to an eternal self or any real self, having a distinct existence apart from the elements of consciousness.[7] So this sermon cannot be interpreted as evidence of a soul-entity.

This should be a clincher to the Vātsiputriyas' contention. But Uddyotakara, to suit his purpose has gone out of his way to seize hold of another text and has twisted it so as to make it appear as evidence of the existence of a personal self : The text is as follows : "O Venerable sir, I am not colour ; and so again I am not feeling, names, conformations and cognition. Likewise, Thou too, O monk, are not the colour ; nor are you any more the feeling, name, conformation and cognition." 'The specific negation of the aggregates,' argues Uddyotakara, 'element by element, as the object of ego-consciousness, shows that there is a self apart and aloof from the contents'. If negation of the self as such had been the purport, it could have been conveniently expressed by a categorical negation of the self 'as thou art not'. But the specific negation of the aggregates, one by one, points to the existence of an independent self, as for instance, the statement 'I do not see with my left eye' indicates that he sees with the right eye. If seeing as such was to be negated, the specific negation of the instrumentality of the left eye would be unmeaning. So it follows by

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7 ata eva Bhagavatā, " 'Bhārahārah katamaḥ pudgala' ity uktvā yo 'sāvāyuṣmannevaṁnāmā, evamjātih, evamgotrah, evamāhārah, evam sukhaduhkam pratisamvedi, evam dirghāyur' ityādinā pudgalo vyākhyātah.

T. S. P., P. 130.

way of implication that there is a self distinct from the psychical complexes no matter whether it be an indefinable entity as the Vātsiputriyas would have it or any other variety.[8]

But the contention of Uddyotakara is based on a misunderstanding of the real purport of the text. The sermon was addressed to persons who had these particular misconceptions with a view to their enlightenment. So the purport of the text is purely negative and can not in any way be construed as an affirmation of the self, express or implied.[9]

"Just as the thunderbolt with dreadful speed
Falls on and crushes mountains of hard rock,
And as the fire fanned by the furious wind
The jungle burns, and as the disc of sun
Kills darkness by its own effulgent heat,
So doth developed understanding break
The net of the corruptions lying long
In eyils all. Know then th' advantages
As to be gotten in this very life."

—*Path of Purity.*

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8 Uddyotakaras tvāha—ātmānaṁ anabhyupagacchatā nedaṁ tathāgatavacanam arthavattāyāṁ śakyam avasthāpayitum, yasmād idam uktam. "rupam bhadanta nāham, vedanā sañjā samskāro bhadanta nāham, evam etad bhiksavo rupam na tvam, vedanā sajñā samskāro vijñānam natvam" iti. etena hi rupādayah skandhāt ahankāraviṣayatvena pratiṣiddhāḥ. viśeṣapratisedhaś cāyam na sāmānyapratisedhah. ātmānaṁ cā 'nabhyupagacchatā sāmānyenaiva pratiṣeddhavyam naiva tvam asiti. Viśesapratiṣedhas tvanyavidhināntariyako bhavati. yathā vāmenā 'ksnā na paśyamityukte gamyata eva daksinena pasyāmiti. tenāpy adarsane vāmagrahaṇam anarthakam, na paśyāmityeva vācyam syāt. tathehāpi na rupam ātmā yāvan nahi vijñānam ātmetyukte tadvilakṣaṇo' styātmeti sūcitam bhavati. T. S. P., Pp. 130-131, N. V. Pp. 338-339.

9 Viśeṣapratiṣedhas cā taddṛstin prati rājate. T. S. Sl. 349.

For a thorough-going and detailed exposition of the soul theory of the Vātsiputriyas, *vide*, 'The Soul Theory of the Buddhists' by Prof. Stcherbatsky.

MY VISIT TO KULU VALLEY, THE PUNJAB

By P. P. Sirivardhana, Late Secretary,
Maha Bodhi Society, Calcutta.

Suggestion came from my venerable friend Pandit Sheo Narain, Advocate of Lahore to visit the Punjab and be his guest in one of his lovely cottages in the hill station Dalhousie. It was in 1929, and the Vesak came rather late. To escape from Calcutta during the boiling summer, and to enjoy the balmy air of the hills in the company of a generous friend is all that is desired by a townsman. My desire to see the Punjab grew more and more intense when I was kindly invited by Madam Roerich who heard about my intended visit through my good friend Mr. Shibayeff. Then it was not merely Dalhousie but Kulu with its wonderful orchards, rivers, lakes and valleys that attracted my attention.

Lahore.

Vesak was over, all passed off well ; and above everything my holiday allowance had come from home. It was the 23rd of May and there was not much time to lose. Travelling things were hurriedly got up and I left Calcutta on the 25th for Lahore. On the following day I passed through Allahabad which seemed sleeping in grave silence tired of the burning sun. The City was dead. No men, no animals were seen in the open. Next day—Amritsar—with its fruit gardens and many Persian wheels,* and, then I reached Lahore at 10 a.m. and was kindly met by Panditji. One's prejudices are always based on first impressions ; the green foliage in front of the railway station made a very favourable impression in my

* Persian wheel is a simple device consisting of a big wheel with a chain with buckets fixed on to it. When the wheel is turned buckets continually bring out water from the well.

mind, and it remained so throughout my stay in Lahore. It was actually a garden city surrounded by a huge garden, a beautiful irrigation canal and the river Ravi.

Salemar.

Panditji had spared no pains to make my stay a pleasant one. From stationery up to a motor car—all requirements—were there at my disposal. In the same evening we motoıed to the Salemar gardens—the famous park of the Moghuls. Panditji told me that it was constructed after the manner of the Salemar in Kashmir made by the Buddhist kings. It was evident from the lotus flower designs employed for decorations of the pavilion. The honey-combed marble slabs over which water glides down to the lower garden betray great workmanship. We also crossed Ravi so often mentioned in the Milindapanha, and had a peep at the tomb of Jehangir. The vast square compound walled in by hundreds of small rooms where once the caravansarai of the proud Moghuls took rest are still in good preservation. I can never forget how I stood near the royal grave in the dark chamber lighted only by the dim lantern of the care-taker.

Visit to Dr. Shastri.

Panditji and I visited Dr. Prabhu Datta Shastri who had kindly asked me to treat his home as my own. The visit was followed by a splendid Punjabi dinner and a music party in which his stalwart sons played jazz so nicely. Dr. Shastri was my teacher, and I received my first lessons in Philosophy from him. To his and my great regret I could not prolong my stay in Lahore. The intensity of the summer became rather unbearable ; we were burning under a tempara-ture of 113 degrees. But the beauty of Lahore is that the heat does not exhaust one, and the nights are exceptionally delightful. We took our dinner outside on the lawn and slept in the open air. I do not remember a sounder sleep than that which I had at Panditji's,

High Court and Museum.

One day Panditji took me to the High Courts and introduced me to his friends. I always took delight in watching the proceedings of any High Court. When I returned to the chamber from the court room, one lawyer asked me what was my impression. I told him that one of the judges was speaking too much. They all had a hearty laugh and said I was correct. The Buddhist galleries of the Lahore Museum were being rearranged at the time of my visit. I observed some of the most beautiful images of the Master ; I was particularly interested in the blue stone image showing the Master during the period of his extreme asceticism. The weather was very favourable for snapping and I took some views of the important buildings.

Golden Temple.

Towards the end of the month we left Lahore for Dalhousie. On the way I paid a visit to my friend Dr. Paira Mall, of Amritsar. He is a linguist having books on Buddhism in ten or twelve languages. With his turban on I made my pilgrimage to the Golden Temple of the Sikhs. As in Ceylon Temples, there I saw men and women dressed in white *pyjamas* moving freely on the spacious premises and making *pradakshina* to Guru Nanak. I noticed some squatting on the granite floor and reading from the scriptures as we do in Ceylon. After a hurried dinner consisting of milk, roti, rice and vegetable I ran off to the Railway station and joined Panditji. On the following morning we were at Pathānkot the last railway station from where we motored to Dalhousie—a distance of about 52 miles. The drive over the Himalayan slope with its awful precipices sends a thrill through you. By afternoon we were comfortably lodged in a cosy cottage 7000 ft. above sea level. During my stay I climbed many hills in the lively company of Mr. Ramachandra Haksar, M.Sc., a member of the famous Haksar family. Walks round Bakrota

Hill are splendid and inviting. From these walks you can see the snow views and the rolling plains and valleys below.

Chamba.

Dalhousie is a part of Chamba State, Maharajah of Chamba has a palace in this town. This State has many Buddhist ruins, and the whole region may have been influenced by Buddhist Kashmir which forms the northern boundary of Chamba. Chamba villages are very interesting. The houses have flat roofs made of big sawn timber covered with a thick layer of earth, very often grown with grass. I mistook some groups of houses to be lawns on the mountain slopes. It is from the other side of the hill you can see their doors. Chamba women are very industrious, they are small made with doll-like faces. They are tattood and wear ear-rings, nose-rings and necklaces of beads. You meet bevy of girls coming from their mountain homes with baskets of char-coal for sale.

Mandi State.

After enjoying all that Panditji's hospitality and the Himalayan Hills gave me for a fortnight I started alone for Kulu. The first railway line from Pathānkot to Jogindarnagar, in Mandi State, had just been opened, and I took the opportunity of travelling by it. But I had to pay the penalty for not availing myself of the Bus service when the train took nearly 10 hours to cover 110 miles, and landed me in the unknown Jogindarnagar when it was gathering darkness. On my way I visited (along with Lahore University students) the famous Vaidyanath Temple, now in ruin, resting on a steep hill overlooking the river. In Jogindarnagar there was only one bus bound for Mandi—the capital of the state—where I was to be the guest of Mr. Kawn Narain, Barrister-at-Law and Chief Judge of the State, who was our Panditji's son. The only bus was commandeered by a Punjabi Engineer for his heavy luggage ; on my appeal to him I was kindly allowed a

front seat, and we started for Mandi in the night, though it is prohibited to motor on this mountain area during the night. I could see very extensive work was going on in connection with the Hydro-Electric Scheme supposed to be capable of supplying power for the whole of the Punjab. It was 11 p.m. when I reached Mandi (32 miles). Fortunately, Mrs. Narain had sent a boy to fetch me home. The good old Brahmin lady had done all—in the absence of her husband—to ensure my comforts, and the splendid dinner consisting of the finest parotha and curry drove away all the fatigue of the day. Early morning I started for Kulu valley by bus and reached Sultanpur (48 miles) in the noon and had my meals in the Dak Bungalow.

Kulu Valley.

The drive from Mandi to Kulu—a distance of 43 miles—along the banks of the Vyasa river is very sensational. The road between the precipitous bank and the huge bare rocks is very narrow ; and crossing of vehicles is controlled by establishing stations at intervals from where traffic must start at a given time. On the way one can observe slate rocks ; a strange phenomenon was that in some places pieces of rocks are falling off to the road continually and unceasingly. In Sultanpur the scenery is almost foreign ; fine meadows with fine trees and apple orchards, the wooded banks of the Vyāsa with mountain ridges to close them in combine to make it an ideal spot. There are many small rice mills run by water power. The bridle path to Simla runs along the left bank. Many hill ponies graze in the open meadows. Beyond Sultanpur lies Nagar—my destination, a distance of 14 miles to be covered on foot or by riding. My attempt to procure a pony having failed, I wired to Mr. Shibayeff, who replied that a horse was immediately despatched. On the following morning we were again moving—myself and Mr. Shibayeff's servant riding abreast. My pony was a Ladak animal and it had a most comfortable Canadian saddle on.

It was a pleasure to ride on the shady paths and to watch the caravans from Ladak, Lahoul and Tibet camping in the Silver Valley. Naked Sadhus from Ayodya (Oudh) are seem smoking by the river bank. The road to Nagar runs through a most fertile tract of land. Pomegranates and apricots grow everywhere. Wheat and rice grow side by side. Apples and pears abound in this valley—the sacred land of the ancient Buddhist missionaries.

Urusvati.

We arrived at Nagar Dak bungalow from where I was conducted to "Urusvati"—the Research Institute established by Professor Nicholas Roerich for Geological and Botanical work. On behalf of Madam Roerich Miss Litchmann and Mr. Shibayeff greeted me. I was just in time for lunch. They were all vegetarians, and the dishes were mainly consisting of milk, rice and fresh fruit. "Urusvati" is situated on the slope of a big hill and it commands the whole valley below. To be in the company of a personality like Madam Roerich ; to listen to her intellectual talks ; to discuss with her the place of Ananda in the life history of the Master ; to see her face lit up with a kindly light ; and to feel with her for humanity —these are ennobling experiences which only a few are able to own for themselves. Her drawing room is decorated with Buddhist banners and over the mantle piece a large bronze Buddha Rupa sits compassionately overlooking the valley. The next day I bade farewell to my very kind hostess. It was with sorrow I left my friend Mr. Shibayeff behind. I could never forget the hours we sat together in the summer house and discussed the vast possibilities of the Roerich museum and its ideals. The same "Punch" bore me back to Sultanpur, and still sadder was my farewell to her.

Ravalsar Lake.

On my way back I again visited Mr. Narain in order to visit the famous sacred lake in Mandi. When I saw him in

the Court I was accorded a seat on the bench and hearing of cases was suspended for a few minutes. A munshi (clerk) was given me as a guide, and I at once started for Ravalsar at 1-30 p.m. in the very hot sun. The whole route lay among the hills and it is well provided with drinking water. There were Bodhi trees at close intervals affording shelter to the weary traveller. Sukit (a vast field) is a very pleasant sight. I reached the lake at about 8 p.m. while there was yet sun light. I need not give a description of the lake as I append below an extract kindly supplied me by Judge Narain. Whenever the road was precipitous my munshi invariably told "Road is very bad, please" He was very helpful to me. He got everything ready for me to stay over the night. I returned the next day with most pleasant memories of the lake of Padma Sambhava.

"The Riwalsar lake lies about 12 miles south-west of Mandi, some 4,000 feet above sea level. It is situated in a cup of the hills of considerable natural beauty. The water of the lake is very deep and clear, but the surface is broken by floating islands ascribed to the sanctity of Padma Sambhava with whom the Hindus have confused Rishi Lomas. The islands on calm days usually cling close to the banks, but a small breeze sets them in motion and the phenomenon is regarded both by Buddhists and Hindus as a miracle of the presiding saint. The lake is a well-known place of pilgrimage for the adherents of both religions, the Buddhists congregating in the winter months and holding their festival in Phagan, while the Hindus come mainly on the first of Baisakh.

Riwalsar, as is usual with stretches of water in hills, is associated with snake worship. The Buddhists believe that beneath its waters are the mansions of the Nags or Lus as they call them and they believe an outlet of the lake to be the path of one of these subterranean serpents. On the Mandi-Suket road about six miles from Mandi there is a small pool of translucent water fed by a stream which is supposed to flow under ground from Riwalsar some 10 miles distant. The place

is known as Nagchala, the path of the serpent, and the name illustrates a common form of Himalayan myth.

In the cold weather large flocks of ducks visit the lake, but these are not permitted to be shot, even though the guns are posted at some distance from the lake itself. The birds, so says the lama, are the servants of the saint Sambhava and their death occasions him grief.

Among the Tibetans, Mandi is known by the name of Zahor, and it has an interesting association with the great Buddhist teacher and missionary, Padma Sambhava (A. D. 750-800) for it was from Zahor or Mandi that he went at the request of the Tibetan King, Sronglde btzan to preach the doctrines of Buddhism in Tibet. Pandit Hiranand Shastri, to whom we are indebted for this information, states that in lamaist representations Padma Sambhava appears in the ancient Mandi garb, and the special head-dress worn by him is still called Sahorma. Many Tibetans come on pilgrimage from Tibet every year in winter to the holy lake of Riwalsar in Mandi, which they call Padmacan, and the spirit of the saint is believed to reside on the floating islands in the lake and is worshipped by them. They approach the lake from some distance on hands and knees. The Hindus look upon Riwalsar as the abode of Lomas Rishi whom they probably identify with Padma Sambhava. We are also told that many religious books were taken into Tibet in early times from Zahor ; and during the reign of Langdarma (c. A.D. 900), the Tibetan king who persecuted the Buddhists, many books are said to have been brought to Zahor for safety, and are believed by the Tibetans to be still lying hidden somewhere in Mandi. These facts and traditions all go to prove the identity of Zahor with Mandi, or at any rate with the tract around Riwalsar.

Buddhism has left a few monuments of interest. The gonpa or Buddhist shrine, at Riwalsar is of recent date, and differs little from similar sanctuaries found in Lahaul and Rushahr. On the outer wall are the Protectors of the Four Regions, painted in harsh colours, two on each side of the entrance.

On the walls of the verandah there are two other frescoes, one representing the Wheel of Existence and the second a Lama or ascetic. Within the shrine is an image of Padma Sambhava the chief object of worship, who has however, been confused by the Hindus with the Rishi Lomas. According to the Brahmans, the seven floating islands of the lake were created by Shiva, in reward for the ascetic devotion of this rishi, and an image of the saint is preserved in a low-roofed and primitive building on the bank of the lake. A fair is held in his honour on the first of Baisakh each year and is attended by several thousands of both sexes. An earlier fair takes place in Phagon, but this is essentially of Buddhist interest, a considerable number of Tibetans, Lahulis and Kanawaris performing the pilgrimage each year. On the rocks above the lake there are many Tibetan inscriptions, the most striking being the figure of Padma Sambhava himself who is shown with the usual attributes—a thunder-bolt, a human skull and a trident crowned with three human heads."

CORRESPONDENCE

BUDDHA SOCIETY,
Nair Building,
Lamington Road,
Bombay, 22nd April, 1931.

MY DEAR REV. DHARMAPALA,

Your esteemed favour dated the 18th instant to hand and I am extremely sorry to read the contents. I did not know that when you left Colombo you were not even able to walk and that you had to be carried in an invalid chair. Your heart seems to have become very weak. The journey from Benares to Bombay will tell heavily upon your health. It will exhaust you. Besides it is so very hot in Bombay at present

that you will not be able to stand the heat even for a moment on account of your heart. The climate has become very depressing and brings prespiration throughout the day. My condition of health is almost the same as yours but I have to manage somehow or other as I cannot go anywhere without completing my Bhagawan's work. After the celebrations I shall go to some hilly place. I do not wish you should take the risk of coming when your health is so very bad and that is why I have wired you yesterday requesting you to cancel your coming to Bombay.

I consider myself very unlucky that now I shall not be able to get the opening ceremony performed by your holy hands. I was very anxious to have your blessings but it cannot be helped now. I hope you will take care of your health and my prayers to my Bhagawan is that he should give you good health so that you may complete all your religious ambitions.

Your most loving friend,

A. L. NAIR.

THE REFORM OF THE SANGHA

(A Refutation of Charges.)

BY U. SUDASSANA.

In the April number of the Maha-Bodhi Journal, Rev. Prajnananda, B.A., under the above caption, formulated diverse charges against the Sangha of Burma in particular, and criticised the Vinaya rules which were laid down by Lord Buddha as being impracticable, unsuitable and harmful in the modern times. He ridiculed most of the salubrious Sekhiya prohibitions (the donts of the Vinaya) and made an attempt (which will undoubtedly prove futile) to enlist the

sympathies of the orthodox sects of the Buddhist monks of Burma, Ceylon and Siam, to create a schism.

The sweeping indictments of the Sangha of Burma, and the uncalled-for criticisms of the Vinaya rules laid down by Lord Buddha himself should not be allowed to pass unchallenged and uncontradicted, and should therefore be refuted categorically and strenuously opposed by the orthodox Buddhists all the world over.

The first charge :—

> "That the laymen (of Burma?) are not sufficiently organised to promote much needed reforms."

Rev. Prajnananda, an Englishman, a new comer to Burma, who was ordained a monk by the Mahayana School of Buddhism, like the millionaire American tourist, believes that he knows the ins and outs of the various organizations of Burma during his short sojourn there. He is entirely ignorant that every village in Burma has a religious association, organised and ballasted by the Central Associations in the larger towns and cities of Burma. So independent and virile have been these religious associations that they even took to politics, and organised not only religious and semi-religious functons, but even went so far as to oppose some of the Government measures.

Therefore the first charge falls to the ground.

The Second Charge :—

> "That the monks are afraid to modernise certain Vinaya rules for fear of offending the laymen."

This second charge is as well unfounded as untrue. There is absolutely no reason for thinking that the Buddhist clergy have, at any time either in the past or in the modern times, conceived a "fear of offending the laymen." The Burmese Buddhist clergy have been known to be so audacious as to oppose even the will of the Burmese despotic kings in the days gone by ; they are, rest assured, no better no worse. If occasion arises the monks of all the three sects of Burma would speak in one voice and would oppose any measure

adopted by the laymen to the extent of offending them if needs be. Recent and ancient instances are not rare. Recently one of the political parties desired the monks not to meddle in politics. The Sangha Samaggi Associations of every town and village simply laughed at it and paid scant attention to it although the political party in question was supported by the Sangharaja, his Council and the followers of the political party. This is a charge which will not bear any examination inasmuch as Rev. Prajnananda should know by this time that the laymen of Burma have from time immemorial been in mortal fear of the average monk, not to say of the organization to which the monk belongs.

The Third Charge :—

"That the Sangha is actually becoming an obstacle to the health and happiness of the people."

Rev. Prajnananda's reasons are that the monasteries are so dirty and insanitary that the Sangha becomes an obstacle to the health and happiness of the people. The charge does not need refutation ; it remains self-condemned. How can the Sangha be an obstacle simply because some of the monasteries are in an insanitary state in the matter of the "health and happiness of the people"? The Sangha, as a body, should not be found guilty simply because some of the monks are careless in their surroundings. To bring home the offence of insanitary surroundings to the Sangha Rev. Prajnanda must prove that the Sangha as a body either gave sanction to such surroundings or co-operated with the guilty monks to keep the suroundings of the monasteries wilfully in an insanitary state. He cannot do so and so this charge also must be thrown out as being "frivolous" according to the legal parlance.

The Fourth Charge :—

"That the present lack of education in the Sangha is deplorable, and in consequence it produces no great preachers, philosophers or thinkers."

This charge is more serious than the former ones. What does Rev. Prajnananda mean by the word "EDUCATION"?

Does he mean that a man is educated if he passes B. A.? Is he educated if he has learnt languages, science, history and geography? Rev. Prajnananda's standard of judging a man's education is that he must know languages, science, history and geography. The means is mistaken by the reverend gentleman as being the end. Knowledge by itself is good and should be acquired by every man and woman, whatever that knowledge may be. Whether it is Chinese, Greek, Russian, astrology, astronomy, geology, physics, engineering or medicine, they serve useful purposes, but it is not the be-all and end-all of the education of a man or woman. In Buddhist countries it is not the knowledge of these subjects that command respect of the laity ; but it is the knowledge and ability to expound the intricate points of Psychology, Suttanta and Vinaya rules that commands respect of the Buddhist laymen. People may admire the monk who is equipped with the knowledge of the modern subjects taught in school, but will not for that reason respect the monk at all. As a matter of fact the austerity and strenuous practice of the dhamma coupled with the knowledge of the tripitakas will alone command a lasting respect of the people.

The second part of the charge must needs be refuted as it shakes the foundation of the Buddhist priesthood of Burma. Has not Rev. Prajnananda heard of the great personages in the Sangha of Burma such as Shin Athathara, Shin Ottamagyaw, Bamaw Sadaw, U Okkantha, Shwegy in Sadaw, Ledi Sayadaw and a host of other sayadaws whose names will fill up more than ten issues of the Journal of the size of the Maha-Bodhi. This is said without the least exaggeration. The title holders among the number of monks in the time of the Burmese kings and in the present time are in hundreds and thousands. But there are in the jungle and in outlying places many who do not court fame but who try to avoid notoriety and remain isolated from the world and the worldly affairs. Education, as understood by us Buddhists, is that which teaches a person how to behave himself and how to be useful first to himself

and to others. It is not the knowledge of the subjects enumerated by Rev. Prajnananda in his indictment. A sound knowledge of the tripitaka is alone a *sine qua non*. In fact neither Lord Buddha nor Jesus Christ was supposed to be a linguist, a geologist, a mathematician, a historian or a scientist according to the definition given by Rev. Prajnananda to the word "education" ; yet both were accepted as being more educated than ten thousand B.A.s. Dearth of an English speaking priest on one occasion is quoted by Rev. Prajnananda as a proof that the Sangha of Burma is devoid of educated monks. It is such a sweeping indictment that none will ever accept the statement as a statement of the truth, for Rev. Prajnananda has not been able to quote instances as to the universal crass ignorance of the Burmese monks in Tripitaka and the other essential qualities which go to make an educated man. If Rev. Prajnananda wants to know if there are any monks who know English and other languages and the subjects taught in the modern schools and colleges, the writer can name scores of them ; but the writer doubts that any of them will ever admit that he had read up to the highest class in college for obvious reasons. The monks are a class who will not let people know their attainments either in mundane knowledge or in the path leading to Nibbāna. So much refutation should be sufficient for the unfounded charge.

Space will not admit of any very elaborate refutations in this small journal ; so I shall try to cut short the answers to the charges against individual monks who smoke and chew beetle leaves. Those guilty in this respect are few; nevertheless the guilt should not be laid at the door of the Sangha. Does Rev. Prajnananda not know that the Shwegyin and Dwara Sects and a good many of even the Sudhamma Sect do not smoke and chew nor do they sanction such departure from the Vinaya rules as being correct. Therefore whatever individuals do, the Sangha as a body should not be blamed by Rev. Prajnananda. He must try and distinguish between individual members and the Sangha. Rev. Prajnananda's

practice of the Vinaya rules in eating in the evening and in handling money on journeys is what his school of thought, the Mahayana Sect, had laid down as being the proper conduct. In the Orthodox sects named above only the black sheep infringe the Vinaya rules in these respects. Whereas Rev. Prajnananda's sect created a schism in or about the third century A.D. and laid down the rules that a monk may eat on journeys in the afternoon ; he may handle money on travels and other rules which we regard as "Adhammas" which were ten in number and which were gradually increased. In time we shall not be surprised if marriage is sanctioned by the Mahayana Sect as being correct if the Sangha has dwindled down and could not find new recruits to the Buddhist priesthood. We had parted ways for seventeen centuries ; and so no reconciliation is possible in any circumstances.

[The above is a reply by a Burmese Buddhist monk to the article written by Revd. Prajnananda, B.A., about the Reform of the Sangha. We shall be glad to publish the views of other readers.—*Editor, Maha Bodhi.*]

MAHA-BODHI SOCIETY AND ITS REQUIREMENTS

The Maha Bodhi Society which was started by the Venerable Anagarika Dharmapala in 1891 is the premier Buddhist organisation in the world to-day. From a small beginning it has grown up into a world-wide organisation through the genius of its founder who has neither spared money nor health in serving it. The revival of Buddhism which is evident all over India and the world is chiefly due to its activities carried on incessantly for 40 years. Temples, Societies, schools and hospitals have sprung up in various parts of the globe and Buddhist propaganda work is being carried on in many places. Maha Bodhi Society has itself established many centres from where work is being carried on

by a number of workers. This work has been made possible by the generosity of the founder and the late Mrs. Foster of Honolulu. Mrs. Foster had been the mainstay of the Society and at every crisis she came forward with magnanimous generosity. To the sorrow of all Buddhists the noble lady, whom we have fondly called the Visakha of the modern world, is no more. Having performed her task she has left this mortal world and with her death we have been deprived of our greatest supporter. As a result of the far-flung activities of the Society its requirements have also increased. Now that Mrs. Foster is dead if the work of the Society has to go on smoothly Buddhists will have to come forward with a helping hand. We hope that they will emulate the example of Mrs. Foster and help us to complete the various items of work we have undertaken.

The following are our immediate requirements :—

	Rs.
Mulagandhakuti Vihara (Final Bill of the contractor)	16,000
Mulagandhakuti Vihara Frescoe Painting inside Vihara	10,000
Sarnath International Institute Permanent Fund	2,00,000
Sarnath Free School Building Fund ...	3,000
Sarnath Free School Permanent Fund ...	6,000
Gaya—	
Zawtika Hall, electric installation, water connection, etc.	1,000
Maha Bodhi Free School Permanent Fund ...	6,000
Calcutta—	
To buy land adjoining the Vihara to erect guest rooms, hostel for students, etc. ...	30,000
Pali Institute (under contemplation) ...	1,00,000
Maha Bodhi Library	5,000

Madras—

Maintenance of the Bhikkhu, Rs. 50 per month.

London—

Maintenance of the Buddhist Mission per month £80

London Vihara Building Fund (£2000 have been collected) £3000

ESTABLISHING THE SANGHA IN THE WEST

We have been asked to publish the following appeal:—

Let 10 lion-hearted young Bhikkhus walk from Buddha-Gaya to Jerusalem, from Jerusalem to Rome. And the Sangha will be established in the West.

There are many aspirants for Supreme Buddhahood in Ceylon, Siam, and Burma. Let these aspirants practise the **Dana-Parami** to Perfection. Let them dedicate their lives for establishing the Sangha in the West.

In Missionary work, The Real Driver is "**Self-Sacrifice**" Where there is Self-Sacrifice, there is Boundless Loving-kindness and Compassion for the whole universe. Let an Aspirant to Supreme Buddhahood reason thus : "I am a simple Bhikkhu, aspiring to Supreme Buddhahood. I wish to practise all the 10 **Paramis!** Let me practise the **Dana-Parami** to Perfection. I have nothing, only this miserable body. Let me donate this body of mine to the cause of Buddhist Missionary Work. Let me help to spread Buddhism over the whole globe.

"Let me act **now!** today! Let me **walk** to Buddha-Gaya and let me draw inspiration there. Let me **walk** from Buddha-Gaya to Jerusalem, from Jerusalem to Rome. Let me preach the Religion of My Lord Buddha by means of Example and Loving-kindness. Example is the best teacher. Loving-kindness is the Universal Language. Let me preach

by means of Loving-kindness and Example. Let my **shining** eyes speak for me. Let me **Roam, Roam, Roam**. Let me **Preach, Preach, Preach,**—till my body is **finished!**

"If I am killed on the way, I have practised my Dana-Parami to Perfection! How lucky for me to lose my life in the cause of Truth! Surely a Buddha I shall be!"

Let all Buddha-Aspirants act thus, and Buddhism will be the Religion of the West as well as of the East. Let 10 Noble Bhikkhus overflow with 3 Qualities: **Self-Sacrifice, Boundless Compassion** and **Perfect Chastity,** with **Perfect Poverty** as the Fourth, and the whole world will be won for Buddhism. Buddhist Bhikkhus have no money. Lucky for them! Poverty is Power in Religion and Missionary Work. Let Bhikkhus rejoice in their Sublime Poverty. Ceylon, Siam, and Burma are small, yet they can transform the history of the world. How? By strenuously engaging in the Missionary Field. **Now** is the **Psychological Moment!** Let us act **now!**

Jesus Christ was sold by Judas Iscariot for 30 pieces of silver. To-day those 30 pieces of silver are jingling in the pockets of thousands of His Betrayers. Every Christian Religieux who touches money is a betrayer of Jesus Christ."

In the 13th Century, Christianity would have been wiped out but for Saint Francis of Assisi. Saint Francis of Assisi is the only Real Christian after Jesus Christ. Saint Francis of Assisi is the 2nd Jesus Christ. He re-established Evangelical Poverty, and in this way saved Christianity from impending destruction. But he was mentally crucified by His betrayers, and His mental sufferings became at last manifest on His Body in The Stigmata! He had been mentally crucified!

Let another Jesus Christ appear, and He will at once be crucified by His Betrayers.

Money is a curse in Religion. Money is a curse in Missionary Work. Look at the Roman Catholic Monks. They did splendid work in the middle ages, when they went

out into foreign lands without money, simply with the Cowl and Cross. This was True Missionary Fire.

To-day, however, Western Materialism has corrupted the Missionary Ranks with silver and gold. Result: The Missionary Field is stagnant. Money Kills all Missionary Fire. In Missionary enterprise, money is **"A Poisonous Snake."**

Let The Bhikkhus rejoice in their Sublime Poverty. Genuine Poverty is a tremendous power in Missionary Work. Missionary Work breathes freely only in an atmosphere of Perfect Poverty.

The West is great in Science. The East is great in Religion. The East is The Spiritual Mother of the Universe. The West has given the East its Science. Let the East give the West its Religion, its Scientific Religion, Buddhism. Scientific West wants Scientific Buddhism. Scientific West is eager for Scientific Buddhism. Scientific West is thirsty for Scientific Buddhism. The powder is prepared. Only a little spark is necessary to set the whole powder going. Who will be that fortunate "tiny spark"?

Stagnation is Disease. Circulation is Health. Buddhism is stagnating in Ceylon, Siam, and Burma. What is needed is **Circulation.** Let the Bhikkhus go out of their respective countries. The world is large. Let the Bhikkhus roam over the world as the Arahats of Old :

"The water is pure that flows.
The Monk is pure that goes."

Let The Bhikkhus rise from their lethargic sleep. When They have seen the world a bit, They shall return to their respective countries with two shining eyes in their heads, and they shall be an inspiration to their lukewarm companions here.

Let not The Bhikkhus degenerate into parlour Bhikkhus, dilettante Bhikkhus. Let Them go out and become World-Conquerors. Let Them introduce Buddhism in every corner of the Globe. Our Lord Buddha has given us The Greatest

of all weapons : The Weapon of Loving-kindness. **Without a single cent, simply through The Power of sheer Loving-kindness. Our Lord Buddha conquered The East! Without a single cent, simply through The Power of sheer Loving-kindness, 10 Lion-hearted young Bhikkhus can conquer The West !**

Jerusalem and Rome are the 2 strongholds of Christianity. Capture the strongholds, and the whole world will become Buddhist !

Just as soon as The Vassa is over, let the Bhikkhus wander with Bowl and Robes over the wide earth, as The Arahats of Old !

Let each Buddha-aspirant say : "Here! I give my life for the attainment of Supreme Buddhahood! I give my life for my Religion. I shall **now** take my Bowl and Robes, and I shall **walk** from **Buddha-Gaya** to Jerusalem, from Jerusalem to Rome——as far as I get——preaching Buddhism by Example and Loving-kindness!" There is no better way for a Buddha-Aspirant to fulfill the Dana-Parami than for Him to give up His Life in the cause of His Religion.

Let 10 Lion-hearted young Bhikkhus get together and begin to **walk** to Buddha-Gaya. Their Path will be a Path of Glory. They will walk in the footsteps of Our Lord Buddha and Maha-Kassapa who walked. They will practise the Dhutangas. They will be self-reliant. No dayakas will be necessary for them. They will rely on the-4-Things-Easy-To-Obtain. If they need food, they will go for Pindapata door-to-door with Their Alms-bowls. If They need Robes, They will go to Cemeteries or Dust-heaps for Rags. If They need medicine, They can easily get cow's urine. If They need Monasteries, They can go to the Foot of Trees; there are lots of Trees; Our Lord Buddha attained Supreme Buddhahood under a Tree.

Let these 10 Lion-hearted young Bhikkhus **walk** from Buddha-Gaya to Jerusalem, from Jerusalem to Rome. Their Path will be a Path of Glory. They will walk slowly,

meditating all the while. The whole journey from Buddha-gaya to Jerusalem and Rome will be **one continuous meditation.**

As They walk in a solemn procession, with noble mien and shining eyes, Their fame will be broadcast everywhere! Eager noble-minded youths will flock to Their Banner and ask for Ordination! The Thera Bhikkhus will at once receive them and allow them to fall in line behind! The Line will increase! The Bhikkhus will preach in all the towns and villages They reach on the way! The Procession will grow! And by the time They reach Jerusalem and Rome, an Irresistible Avalanche of Noble Heroes will burst upon these strongholds and capture them through the sheer power of all-overpowerful all-devouring Loving-kindness! Jerusalem will fall! Rome will fall! Palestine will become Buddhist! Italy will become Buddhist! Europe and America will become Buddhist! **And The Sangha will be established in The West!**

* * * * * *

There is an Italian Buddhist Monk who is eager to collect 10 Lion-hearted young Bhikkhus for the Great Walk from Buddha-Gaya to Jerusalem, from Jerusalem to Rome. **He wants the 10 Best Bhikkhus in the World.** He has much walking experience, having himself walked alone practically all the way from Marseilles (France) to Jerusalem and to the Euphrates River.

He will gladly undertake to guide The 10 Lion-hearted young Bhikkhus from Buddha-Gaya to Jerusalem and to Rome. All Those Great Heroic Bhikkhus Who are eager and anxious to join This First Expedition, The First One of its kind in the history of the world, are asked to give Their Names and Addresses to anyone of the following:

CEYLON : THE HONY. SECRETARY,
Matale Buddhist Association,
MATALE,
Ceylon,

SIAM : Pra Apai Wongse,
982, Sathorn Road,
Siam.

BURMA : U. Chit Swe,
2, Sezon Quarter,
MOULMEIN,
Burma.

NOTES AND NEWS

A Happy Wesak to our Readers.

The auspicious and historic day of Wesak has arrived once again. It comes to gladden our hearts and to remind us in a more forceful manner of the Great Being who sacrificed everything for the happiness of mankind. It is thrice sacred for it was the day on which He was born, attained Enlightenment and passed away into Mahāparinirvāna. For full 45 years He travelled up and down the Gangetic valley preaching the gospel of love, brotherhood and freedom, and brought spiritual joy to millions of Indians. The peerless Dhamma He taught 2500 years ago is as pure and true to-day as when it was first proclaimed to the world. The rough hand of time has merely sharpened its truths and enhanced its grandeur. On this sacred occasion when Buddhists of all countries unite in sending forth thoughts of love and compassion throughout the world, we would remind them of their duty towards the Dhamma. The spiritual light they have received from the Dhamma should not be enjoyed alone. It sounds rather selfish. In the true Buddhist spirit they should share it with those who have not had the fortune to taste it. Peoples of India and Europe are eagerly waiting for the Dhamma to be preached. Let us, therefore, resolve on this sacred occasion to spread the Dhamma all over the world so

that our less fortunate brothers may also have a share of the Dhamma. This is our Wesak message to our readers, contributors and supporters to all of whom we wish a very happy Wesak.

* * * * *

COMPLETE AT LAST !

The Mulagandhakuti Vihara work is complete. The news will undoubtedly send a thrill of joy throughout the Buddhist world. A great work has been accomplished thanks to the untiring zeal of the venerable Anagarika Dharmapala and the never-failing generosity of the late Mrs. Mary E. Foster of Honolulu and other friends. Buddhists must be thankful to these noble devotees of the Master who have carried out the scheme of the Vihara inspite of almost insurmountable difficulties. To Rai Saheb Hari Chand who spared neither time nor energy in supervising the building work we cannot be sufficiently thankful. His was indeed a labour of love and when the history of the new building will be written his name will find an honoured place.

The opening ceremony of the Vihara has been fixed to take place in October or November. We hope Buddhists will gather in large numbers for the great occasion. We draw the attention of our readers to the notice appearing elsewhere.

* * * * *

ANANDA VIHARA AT BOMBAY.

While we rejoice at the completion of the Vihara at Sarnath, we cannot forget that a similar work, though in a smaller scale, has also been completed at Bombay, the great sea port of India. It is the gift of Dr. A. L. Nair, the well known Buddhist philanthropist of that City. The unostentatious manner he has carried out the work at his own expense is an example to the whole Buddhist world. There is no more devout Buddhist than Dr. Nair whose love of the Dhamma and humanity is boundless. He has built a free hospital, a Medical College and

a hostel for students. The Vihara he has now erected is the completion of a great scheme and his life's ambition. We congratulate Dr. Nair on the successful completion of his scheme and wish him long life to carry on the work of the Master.

The Venerable Anagarika Dharmapala was requested to perform the opening ceremony of the Vihara but owing to his illness he has been prevailed upon not undertake the journey to Bombay though he was willing to risk it. Inspite of his absence we trust the opening ceremony will be a success.

* * * * *

BUDDHISTS AND THEIR WILLS.

Writing "Wills" by which one leaves one's properties to descendants and others has come into vogue for a considerable period. In European countries it is the method generally adopted and the "Wills" column of the London Times is both interesting and instructive reading. We have been struck by the remarkable change in the character of these wills. While years ago it was seldom that a man left a portion of his wealth for charities, since the growth of socialistic ideas it is almost impossible to find a will which does not leave a portion of the wealth to some kind of charitable institution. Sometimes whole fortunes are left for such purposes. Christian Missions receive quite a large percentage of these charities and so we can easily understand the secret of the strength of these organisations. Compared with this the manner in which Buddhist Societies are ignored in the wills of Buddhists is a matter for deep regret. We seldom come across a will in which money has been left for a Buddhist Society like ours. Buddhism teaches more than any other religion that what a man takes with him when he departs from this world is the merit he had acquired. In the words of the Dhamma, "When after long absence a man comes home safe from a far journey, kinsfolk and friends rejoice to see him again. Even so is it with him who does good, when he goes from

this world to another, his good deeds receive him with welcome as kinsfolk the coming of a dear one." Inspite of this teaching few Buddhists care to leave a legacy to a Society like ours which stands for the spread of the Dhamma. The late Col. Rost left his Buddhist Library and 200 pounds for the British Maha Bodhi Society and we hope his fine example will be followed by other Buddhists who come across these lines. Maha Bodhi Society is doing splendid work in disseminating the Dhamma throughout the world and there can be no greater merit than to leave a portion of one's wealth for the furtherance of the good work of *Dhamma dāna,* the highest of all *dānas.* SO REMEMBER US IN YOUR WILL.

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THE VENERABLE ANAGARIKA DHARMAPALA AT SARNATH.

Our readers will be glad to know that the Ven. Anagarika Dharmapala, who reached Sarnath last month, is keeping better health at the sacred place than at Colombo. It was his greatest desire to see the new Vihara he had caused to be built and the fulfilment of this desire and the spiritual atmosphere of the sacred Migadaya has brought about a marked improvement in his condition. Since he has reached the holy place he has refused to take medicine allowing only the Samaneras to chant paritta every morning and evening. This has been very beneficial and we feel confident that he will be soon restored to his former health and vigour so that he may carry on the great work he has undertaken at Sarnath and other places.

* * * * *

ALL-INDIA BUDDHIST CONFERENCE.

The Third All-India Buddhist Conference organised by Mr. Dharmaditya Dharmacharya was held in the Ghum Monastery under the Presidency of Mr. B. L. Broughton, Vice-President of the British Maha Bodhi Society who is on a visit to India. We have not yet received a report of the proceedings.

* * * * *

FINANCIAL

MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 78,341-2-10. Collected by Mr. Poddie Singho of Queensland, Australia:—F. Garthu 10s., M. Hogg 5s., J. Mycock 2s., E. Pickels 2s., P. Mevoji 2s., Poddie Singho 5s. Total Rs. 17-7-0. R. H. Little, Sea View, Natal, 10s. = Rs. 6-12; Sarat Chandra Choudhury, Yamethin (April) Rs. 10/-. Grand Total Rs. 78,375—5—10.

MAHA-BODHI JOURNAL.

Statement of Receipts and Expenditure for the month of March, 1931.

RECEIPTS.				EXPENSES.			
Subscriptions	62	9	6	Stamp	20	7	6
				Paper	54	3	6
				Blocks	9	2	3
				Miscellaneous	0	9	0
	62	9	6		84	6	3

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the month of March, 1931.

RECEIPTS.				EXPENSES.			
Tun Pye Donation ...	1	0	0	Stamp	24	13	0
C. N. Trafford				*Charity —*			
admission fee ..	5	0	0	2 Poor women ...	2	0	0
Balance of membership				Buddhadeva sevasram	7	8	0
fee ..	1	0	0	Wimalananda a/c. ..	11	4	0
Miscellaneous (Phone) ...	0	8	0	Devapriya a/c.	4	2	0
Rent of Hall ...	15	0	0	Electrtc bill ...	17	6	0
Gaya a/c.	15	8	0	Bedsheets, Pillow cases,			
Interest from Sk. Abdul				Table chadar, etc. ..	19	9	0
Ganny for Feb. ...	250	0	0	Frying pan, kettle, spoon			
Interest from Mr. Mallik				glass and drum, etc. ...	10	14	0
for February	208	5	6	Miscellaneous	79	10	0
				Repairs a/c.	75	10	6
				Telephone Inst. ..	30	0	0
				Publication a/c .	4	0	0
				Salary and allowance :—			
				Calcutta	84	0	0
				Sarnath	45	0	0
				Gaya	27	0	0
				Debi Sing	12	0	0
				Old Durwan ...	5	0	0
				Sugata Kanti	30	0	0
				Food a/c	112	12	0
				Sarnath a/c.	16	5	0
				Gaya a/c.	34	7	3
	496	5	6		653	4	9

JOIN THIS BAND OF CHIEF CONTRIBUTORS
MULAGANDHAKUTI VIHARA FUND

The late Mrs. Mary E. Foster of Honolulu ...	Rs.	30,000
The Ven. Anagarika Dharmapala ...	,,	15,000
Hiralal Amritalal Shah	,,	5,000
Mrs. Alma Senda	,,	2,000
Mrs. N. D. S. Silva	,,	,500
Mr. P. A. Peiris	,,	,000
Mr. and Mrs. U. Thwin	,,	,000
Mr. and Mrs. U On Pe	,,	,000
Mr. B. L. Broughton	,,	,000
I. K. Wijehamy Upasaka	,,	,000
Miss U Thwin	,,	,000
Mr. and Mrs. U Tha Huyin	,,	1,000
Warakaulle Lekam Mahatmaya	,,	1,000
Mr. B. P. De Silva	,,	500
Mrs. A. L. Cleather	,,	500
Mr. Rameswar Das Birla	,,	500
The Sawbaw of Hsipaw	,,	500
Srimati Mallika Hewavitarne	,,	500

Mr. S. N. Barua contributed Rs. 5/- every month for about 5 years without fail.

Mr. Sarat Chandra Choudhury of Yamethin (Burma) has been paying Rs. 10/- every month for about one year.

[Several printing errors had crept into the list published last month. They have been corrected in the revised list published above.]

BOOKS ON BUDDHISM

Obtainable Through the

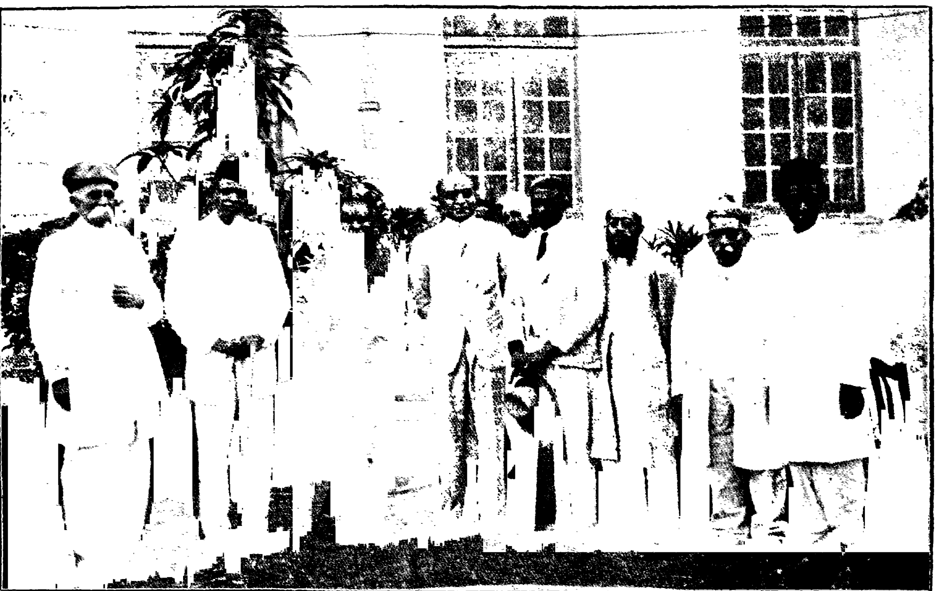
MAHA BODHI BOOK AGENCY

THE PREMIER BOOK AGENCY IN INDIA, CEYLON & BURMA

4A, College Square, Calcutta.

	Rs.	A.	
A. L. Cleather & Basil Crump—			
Buddhism the Science of Life	3	12	0
Voice of Silence	3	4	0
Some thoughts on Buddhism	0	6	0
Buddhism A Rule of Life	0	4	0
V. A. Smith—			
Asoka the Buddhist Emperor of India Paper, 3/6/- ; Cloth	6	6	0
Scenes from life of Buddha	16	0	0
New Asokan Edict of Maski	1	0	0
C. H. Haman—Buddhist Sonnets	2	0	0
Tha Do Oung—Pali Grammar (after Kacchayana) Vol. I, Rs. 4/8/-, Vol. II	5	8	0
Pali Canon—by Buddhist Lodge	0	4	0
Dr. N. Dutt, M.A., P.R.S., PhD.—Early History of the Spread of Buddhism and the Buddhist Schools	7	8	0
Ancient Mid-Indian Kshatriya Tribes, Vol. I ...	8	0	0
Dr. B. Bhattacharyya, M.A., Ph.D.,—Indian Buddhist Iconography. Illustrated ...	35	0	0
Gods of Northern Buddhism—Their History, Iconography and Evolution ...	36	0	0
Dr. B. M. Barua & G. Sinha—Barhut Inscription	3	0	0
Pali-English Dictionary of the Pali Text Society	£5		5sh.
T. W. Rhys Davids :—			
Buddhist Birth Stories	5	14	0
Buddhist India	6	6	0
Dialogues of the Buddha, I, II, III each ...	8	10	0
Buddhism—American lectures			
Early Buddhism			
Mrs. Rhys Davids :—			
Psalms of Early Buddhists, I & II, each ...	6	14	0
Kindred Sayings, I and II, each	6	14	0
Shwe Zan Aung :			
Compendium of Philosophy	6	14	0
Points of Controversy	6	14	0
Dr. E. R. Rost :—			
Nature of Consciousness	9	8	0
What is Buddhism—By Buddhist Lodge, London	2	4	0
Shiva Charan Lal :—			
Life and Teachings of Buddha	1	0	0
Miss Albers—			
Jataka Stories for Boys	0	4	0
Life of Buddha for Children	0	4	0

S. Sumangala—			
Sangiti Sutta	0	8	0
Mulapariyaya Sutta	0	4	0
S. Haldar—			
Lure of the Cross	1	0	0
The Cross in the Crucible	1	8	0
Dr. B. M. Barua—Religion of Asoka ...	0	4	0
Anagarika Dharmapala :—			
What did Lord Buddha Teach	0	4	0
Psychology of Progress	0	4	0
Repenting God of Horeb	0	4	0
Relation between Hinduism and Buddhism	0	4	0
Life and Teachings of Buddha	0	12	0
Buddhadever Upadesh (in Bengali) ...	0	8	0
British Maha Bodhi Society—Buddhist Service ...	0	6	0
Hari Charan Banerjee—			
Pali Prabesh (Pali Grammar in Bengali) ...	0	7	0
Sir H. S. Gour, M.A., D.Litt., L.L.D.—			
Spirit of Buddhism	18	0	0
Prof. N. Roerich—			
Altai-Himalaya	15	0	0
Adamant	5	4	0
"Roerich" reproductions of 63 paintings ...	5	4	0
Heart of Asia	4	8	0
Flame in Chalice	4	8	0
Shambala	4	8	0
Brewster—Life of Gotama the Buddha ...	8	2	0
S. Paribrajaka—Sree Buddha Gita in Hindi ...	0	12	0
Rockhill—Life of the Buddha	7	14	0
Subhadra Bhikkhu—Message of Buddhism ...	2	4	0
Sir Edwin Arnold—			
Light of Asia (Cloth)	1	12	0
Light of Asia—Dramatised by Marquis F. De Breteul	2	0	0
Light of Asia Pocket—Gift Book with box ...	3	10	0
S. Beal—			
Buddhist Records of the Western world ...	8	2	0
Life of Hiouentsang	8	2	0
Bishop Bigandet—Life or Legend of Gautama Buddha, the Buddha of the Burmese ...	8	2	0
Sukumar Dutta—Early Buddhism Monachism ...	8	2	0
D. Wright—Manual of Buddhism	2	0	0
C. C. Bose—Dhammapada (in Bengali ...	2	0	0
Mr. Ishan Chandra Ghose—Jataka (Bengali) 5 Vols., each	5	0	0
Maha Bodhi (Bound Volume) 1928, 1929, 1930, each	5	0	0
The Vade Mecum—A book containing an order of ceremonies for use in Buddhist temples—By Dorothy Hunt, A. R. Zorn and Bhikkhu Shinkaku	1	2	0
Goddard—Buddha's Golden Path	3	4	0
Seneviratna—The Story of the Sinhalese Vol. II ...	5	0	0



GROUP TAKEN ON THE OCCASION OF THE OPENING CEREMONY OF THE ANANDA VIHARA, BOMBAY.

Left to right:—Sir Lallubhai Samaldas, Dr. A. L. Nair, President, Buddha Society and donor of the Vihara, Revd. U. Ottama, Mr. M. R. Jayakar, the Hon. Mr. Justice Sir Madgaonkar, Sjt. C. A. Muchhala, Sjt. K. A. Padhye and Prof. Phadnis.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं । देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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HELP FROM CHINA

In the May-June issue I had the pleasure to announce Brother B. L. Broughton's generous donation towards the frescoe work of the Sarnath Vihara.

It gives me genuine pleasure to announce in this issue another timely help—this time from far-off China. Through the good offices of His Eminence Tai Hsu, who is the most active Buddhist priest in China to-day, Hai Chao Yin Youth League of Shanghai has sent a cheque for Rs. 1,000/- towards the Sarnath Vihara Work. I tender our Society's grateful thanks to the Youth League and His Eminence Tai Hsu for this generous donation. His Eminence has been taking a keen interest in our work and we hope this will be the beginning of a period of closer co-operation between the Buddhists of China and the Maha Bodhi Society of India.

WALISINHA DEVAPRIYA,
Secretary, Maha Bodhi Society.

BUDDHIST PILGRIMAGE

By B. L. Broughton, M. A. (Oxon.)

(Continued from page 233 of the May-June issue.)

Lumbini and Kapilavastu.

We left Kusinara that same afternoon, and after a long ride in an extremely rickety omnibus we reached Tahsil Deoria station and took train for Nautanwa. The railway runs through extensive fir woods, typical Himalayan scenery, and it was a thrilling thought that we were approaching the roof of the world. We reached Nautanwa at midnight. The moon was shining with full Indian splendour, but the air was as chilly as an autumn night in north Europe. The only place of lodging was the dâk bungalow, which happened at that time to be empty and its dark verandah and windows looked chilly and inhospitable enough. After considerable difficulty we found the attendant in charge who took little pains to conceal his annoyance at being disturbed by late arrivals. His temper had not improved even in the morning, for he made it a great favour even to supply us with hot water for our tea.

We awoke next morning after a chilly night to find the world bathed in sunshine although the horizon was shrouded in mist and the nocturnal cold still pervaded the air.

Nautanwa is in British territory, but the inhabitants are Nepalis, and their Mongolian features were a striking contrast to the Aryan people of the places we had heretofore visited. Beyond the village our road lay along foot tracks between bright fields of grain thickly intermingled with lovely blue flowers, and here and there clumps of trees with their bright green foliage. I could almost have believed that I was in my own country, for the rural scenery of south eastern England bears exactly this aspect on a fine summer day. Then a cold wind blew from the right and glancing up I realized I was far

away in Asia, for I now beheld the mighty range of Himalaya ; in front the lower green slopes, above the regions of perpetual snow, beneath a sky of sapphire.

The wondrous sight filled the mind with awe and yet a solemn happiness for the utter changeless peace gave a hint of the rest of Nibbāna.

So through the day we pursued our journey over the wide stretching fair plain past prosperous villages with picturesque thatched roofs which reminded me of Devonshire, save that the gourds and pumpkins put out to dry gave an unfamiliar touch.

The sun grew hotter towards mid-day so that I borrowed Ven. Dhammaloka's towel and twisted it turban-wise round my head. Before mid-day we halted for our meal of rice, dal and vegetable and slaked our thirst from a clear mountain stream exquisitely cold from the snows of Himalaya.

The afternoon was well advanced when we reached Lumbini which is appropriately remote from any village. The lovely sal grove of the Buddha's time has gone, but on the site is a wood of jack fruit trees, less beautiful indeed, but we were happy to find a grove on the spot. The Nepal government have placed a Brahmin in charge of the shrine, but we must be grateful to them for stopping the sacrifice of goats. Until recently Maha Maya Devi was actually identified with Kali by the people of the neighbourhood. Descending a steep flight of steps we entered a small dark sanctuary with the effigy of Maha Maya Devi sculptured in high relief but so time-worn as scarcely to be distinguishable. Here we worshipped the *Queen of Heaven* and came out feeling strangely tranquil. We then visited the Asoka pillar which marks the exact spot of Bodhisatta's birth.

Most pictures I have seen of this place fail to do it justice. It does not stand in a sandy open space, but is surrounded by trees, with a steep narrow path running along one side.

If Kusinara is pervaded by an air of sorrow, Lumbini is the place of tranquil joy.

We sat some time, exactly how long I cannot say—before the pillar, and abandoned ourselves to thought upon the wonderful birth.

I realized the feelings of Rabindranath Tagore when he wrote, "entering unseen my King, thou hast impressed the seal of eternity upon many a fleeting moment." Glancing upward at the stainless blue one could imagine that any moment the veil might be drawn aside revealing the radiant mansions of the devas. If a rain of flowers had fallen and our ears had been ravished by celestial harmonies we should scarcely have felt wonder for it would have been only in keeping with this sacred spot which seemed to belong to another and a fairer world. First I thought of the Holy Mother and Her Son, and then my mind was borne back over my own past, and my dead seemed to return to me through the glades of green and gold. This could only be through the merit of our worship of the Queen of Heaven. To experience such moments is worth a thousand years of ordinary life, and all fatigues and difficulties appear as things of no account beside such a realization.

The shadows were lengthening and the westerning sun told of the approach of evening, and it was with a sigh that I rose to return from this deva world to earth with its mists and thorns. Descending the path we came upon an open space and saw in front of us the mountains again. Turning to the left, the Brahman curator led us to a partially dried up lotus pond, which in the Buddha's time doubtless was bright with flowers and gleaming with pellucid water. Just as we were leaving, our Nepali Bhikkhu spoke his mind pretty freely to the Brahman, calling him a usurper, and remarking that although he deemed Buddhists too unclean to eat with they were not too unclean to receive money from. The Brahman was a feeble looking little man, while the bhikkhu was a tall and powerfully built and gifted with a loud strong voice. The little Brahman wilted under the fierce sarcasm and had not quite recovered himself when we left.

There was much to excuse our friend's out-burst, for until quite recently the attitude of the Nepali government towards Buddhists has been almost that of a persecutor.

We continued our way along a dusty road ; my slippers were white as flour, but we were elated at the thought that we were following the very road traversed by Queen Maya and her cavalcade.

Kapilavastu is thirty miles distant from Lumbini, and as evening was approaching we could not hope to reach it that day, so, turning aside over the fields and passing through a small grove we reached the village of Kungai, where we had decided to stay the night.

Although situated in Nepal territory Kungai is inhabited entirely by Hindus, in fact it is a little bit of Aryavarta planted in the midst of half-Mongolian Nepal.

We found the local zemindar seated on a *charpoy* in front of his house watching his steward paying the labourers of the estate, not in money but in kind. The worthy zemindar enquired who we were and what was the object of our journey, and seemed to be pleased at the prospect of entertaining pilgrims. His curiosity was excited by my relatively fairer colour and he enquired as to my native country, and on being informed that I was a European Buddhist, he seemed to approve more and more. His guest house was at the side of his own residence and next door to the kitchen with a short cloister in front. The entrance was through an arched portal without a door so that it was impossible to shut ourselves in, but as the yard was guarded by ferocious watch dogs there was no fear of intruders. The floor was of earth and the only furniture was a chair, a table, and some beds. After a frugal meal quite appropriate for pilgrims we discussed our plans for the morrow.

Mr. Walisinha at first thought it would be a very difficult trip as the city was far away and there were no roads, but, as Ven. Dhammaloka said that we should gain merit by visiting

the site we all agreed that we must not miss the opportunity. If the beds were hard, sleep was sweet and we could indulge in much tranquil reverie as we rested.

Many pilgrims are content with visiting Gaya and Sarnath, and perhaps Kuṣinara, while Lumbini and Kapilavastu are omitted on account of their inaccessibility. I consider this a great mistake for a devout Buddhist misses much through failing to visit the birth place and city of the Buddha. Apart from the additional merit gained for oneself and one's deceased relatives each sacred place has a special influence and evokes in the mind a different harmony. At Gaya we feel the overwhelming grandeur of a cosmic victory and the feeling induced is that of awe, but the spirit of Lumbini is that of dear familiar things, maternal love, the bright dawn of the new birth of a Great Being and like a lingering perfume the memory of sweet Lady Maya pervades earth, sky and every quiet glade of the grove.

We were up early next morning when the sun hung in the eastern sky an ominously red ball of fire. We were to proceed to Kapilavastu by bullock cart and those who have ever used that means of locomotion will realize the necessity of an early setting out on the journey. Our party of four and the luggage necessitated two carts, which were duly waiting for us in the yard, so bidding farewell to our friend the zemindar we clambered up and made ourselves as comfortable as might be among the packages and straw, and the oxen were yoked and we started on a slow but stately march which indicated plainly that we should be fortunate if we reached Kapilavastu before dark.

For the greater part of the first few miles there was not even an apology for a road ; and we jolted our way over ploughed fields. The threat of the red sunrise was fulfilled and we had not gone far before a drizzle commenced, gradually increasing to a smart shower, which was however happily of short duration, or perhaps we had travelled beyond

the rainy zone, for after mid-day the weather grew rapidly finer and through the afternoon we had brilliant sunshine.

In Nepal, at any rate in country districts, bridges are unknown, and we had to cross several rivers by fording. More than once the oxen seemed to have made up their minds to spend the rest of the day in the middle of the river for it required much shouting, flank smacking and tail twisting by the drivers to induce them to quit the comfortable pastime of cooling their knees in the water and attempt the arduous ascent of the steep opposite bank. Gentle persuasion succeeded at length, the animals responded bravely, struggling and straining at the yoke with all their strength, while the carts were sloped at an almost perpendicular angle and our tumbling out at the back seemed a not unlikely contingency. Before mid-day we made a meal of biscuits and jam which was very welcome, although it was a matter of some difficulty on account of the jolting to put the jam on the biscuits and not on our sarongs. Still, a journey in a bullock cart is a great experience, for here was the time-unspoiled East, and we were travelling in precisely the same manner as Tapussa and Bhalluka on that wonderful journey which led them to become the first upasakas. It was a great thought that from ourselves back through the ages unto the misty past before the dawn of history long processions of bullock carts had pursued their slow stately way over these lands and may do so for thousands of years to come for I often feel that the pace of European civilization is too rapid to last and should there come a great collapse we should revert, like modern Russia to a state of greater simplicity.

In pilgrimage the old leisurely method is infinitely preferable to swift modern transit, for it gives opportunity for reflection and to anyone not steeped in luxury the small incidental inconveniences only impart a stimulating flavour like chillies with a curry ; more than this, they should be taken as part of our service to Buddha.

The weather having now become as beautifully fine as on

the previous day we clambered out of the carts and walked for the rest of the journey, and the beautiful warmth tempered by the cool breeze from the mountain snows made walking a joy. The scenery was of the same kind as on the previous day, bright fields of grain, green trees, peaceful and picturesque villages, and to our right always the towering mountain rampart. Our Nepali friend had taken a short cut to Tawlihwa, the nearest town to the site of Kapilavastu.

On and on we journeyed, passing a few villages but apparently coming no nearer our destination. At sunset we beheld a sight that more than compensated for our long journey. The whole line of snow glowed to the hue of a most exquisite rose ; it was the transfiguration of a world. Where the rays darted more obliquely the peaks were turned to flaming gold like the summit of Meru ; it was amid such celestial beauty that Bodhisatta chanted the evening mantra when he was incarnate as the Golden Peacock. We stood and gazed at this scene of marvel so calm, so silent, pointing to the state of lokuttara. In the dusty plains men might strive, suffer and die, grasping phantoms that fade almost ere they are touched, but here was the calm above the world: did we see the Deva palaces with ramparts of woven rays of light, was that dazzling splendour the gleaming reflection of the Nandanmala Cave? Now I realized as never before why the rishis and Pacceka Buddhas needed retirement to the heart of Himalaya. Slowly the gorgeous pageant faded, the fairy palaces of light vanished amid the all shrouding dark, the rosy veil grew fainter paling to a dreary gray as night folded her mantle over the world and assumed her glorious crest jewel, the full orbed moon. It was a discourse on anicca proclaimed by the mighty power of nature. The west yet glowed with crimson hues as the peace of slumbering darkness descended upon the Sakya land while we continued our journey to where through clumps of trees lights gleamed and leaving the field behind us we struck upon a road which ere long led us to the quaint narrow streets of the Nepali town.

We were at first somewhat at a loss as to where to go, but soon a Hindu gentleman, a Mr. Bhikshu, the friend of our Nepali priest came up and asked if we were the Buddhist pilgrims, and on our informing him of our identity he led us to his house which is situated in one of the widest streets of the town.

The room he had prepared for us was in the upper storey, a fine spacious apartment running nearly the whole length of the house. Immediately in front was the flat projecting roof of the ground floor below, and here, after our evening meal we took our chairs and sat beneath the tropic splendour of the full moon, watching the people kindling their evening fires in front of their cottage doors, everywhere we beheld these red glowing lights like the lamps at some sacred festival.

Tawlihwa is about three miles from the site of Kapilavastu and Mr. Bhikshu very kindly devoted the morning to acting as our guide. Before setting out we visited a Hindu temple and here the Brahman clad only in a dhoti was performing his morning worship, walking around the lingam with a brasier of incense chanting his mantras.

The streets of Tawlihawa are extremely narrow and it was a satisfaction to know that motor traffic was impossible in them, for here we have the true east with its lovable quiet ways.

It would be difficult for a Sinhalese unless he is a citizen of Colombo to realize what a relief it is to a European to walk down a street without being in danger from a frightful death from the traffic. We soon left the town behind us and reached the country lanes with the eternal mountains right in front of us. Kapilavastu has not been excavated, but we knew that we were now on the site of the city, perhaps the very lane we were traversing was the street in which the Lord beheld the Four Sights which stirred Him to make the Renunciation. Ahead of us was jungle and proceeding thither we came upon an open space in the midst of which was a circular stone foundation believed to be the gate of the

palace through which the Lord passed on that glorious night when He had made the hardest choice a living being can make, "the happiness of the universe in preference to my own happiness." To leave the exquisite Yashodhara was assuredly the cruelest and most heart piercing pang. Our Lord endured it in His quenchless love for the suffering universe, and dull must be the heart that does not overflow with adoring gratitude when gazing upon this place. The sun gluted through the trees of this beautiful region where, like a sweet but half faded perfume or the distant strains of music heard under the purple canopy of night there lingers yet the memory of the splendid court, the sun-like radiance of the glorious Prince in His gorgeous robes of cloth of gold and the refulgent beauty of gentle Yasodhara with her long raven hair, her eyes like the stony depths of a pellucid lake, her face fairer than the lily, a dream-like perfection of beauty long since reduced to dust and scattered wide over the world.

This foundation of the gateway is all that is left of splendid Kapilavastu. When the Chinese travellers came thither a few rooms of the palace were yet standing, to-day we can but look upon the soft greensward and the tall trees which mark a spot dear to the hearts of all men of good will.

Descending a steep footpath through the jungle which in this part grows right down to the water's edge we reach the river Anoma, but this cannot be the exact spot of the Lord's crossing for it is barely a quarter of a mile from the palace, and the scriptures imply that He rode some distance before crossing, probably, He selected some upper reach to avoid the military patrols. We spent some time gazing upon the famous river, and filling a lota I drank three draughts of the water rendered sacred by the shadow of the World Honoured. The opposit bank is less wooded, for there are open fields sparsely dotted with trees. Retracing our steps through the woods we came upon a small temple of Krishna, where the Hindu priest received us in a friendly manner and permitted

us to approach the sanctuary except our Nepali bhikkhu who insisted on standing outside and shouting "Buddha Bhagavan ki jai." He had the fighting touch which I admire in any man.

After walking over the fields in the neighbourhood, we returned to Tawlihwa, for the weather had suddenly grown most oppressively hot. Immediately after our meal we had our luggage loaded on a horse and set out for the railway station some twenty miles distant. Before we left Tawlihwa we called upon the district magistrate, a very courteous Nepali gentleman who spoke English perfectly.

Our Nepali bhikkhu here took leave of us to return to his temple at Khatmandu. The sky had become exceedingly overcast by this time and over the mountains the clouds were piled in a blue-black pall. We had not gone more than one and a half miles when a few heavy raindrops fell and shortly after the storm burst with torrential rain, vivid violet forked lightning and peals of thunder which reverberated through the vast mountains like a battle of the *devas* and *asuras*. A storm in the Terai is no slight thing, so turning aside from the road we took shelter under a clump of forest trees at the foot of a mound upon which stood a small Hindu temple in a ruinous condition.

The storm showed no sign of abating and trees are notoriously dangerous as a shelter with forked lightning flashing all around, so hearing that there was a village quite close we emerged from our shelter and hastened thither with all speed, although the rain was now mingled with large hail stones. Arrived at the village we sheltered under a thatched pansal where the carts were stored, and the peasants very kindly kindled a fire of dried grass and straw so that we could dry ourselves, although smoke was so pungent that my eyes watered intolerably. The heavy rain continued for some hours, so that it was obvious we could not reach the railway station that day. The village where we had taken refuge consisted of nothing save peasants' huts, so that we

could not spend the night there. After an anxious debate Mr. Walisinha went back to Tawlihwa to procure help from our good friend the district magistrate.

After a long absence, Mr. Walisinha returned with a letter of introduction from the magistrate to a local zemindar. The rain had by this time ceased and the west glowed with the firy red of a stormy sunset. Piling our luggage into a bullock cart and clambering up we seated ourselves on top and rode forth along a lane which the storm had converted into a morass over sodden fields to a dark grove of trees that were sighing mournfully in a chilly mountain wind. Great pools of water at frequent intervals testified to the severity of the storm which had penetrated the thick foliage. Beyond the grove was the high wall of the zemindar's house and driving through the gate we found ourselves in a large compound, at the further end of which was the house, a long low building looking very dark in the rapidly falling darkness, for scarcely a light was visible.

We found the zemindar sitting in the front verandah. His reception was morose and suspicious, and having read the magistrate's letter, he announced in a sort of surly bellow that if we liked we could sleep on the verandah as he always did. It was too late to think of seeking lodging elsewhere, so we had to be content with this grudging hospitality. Three beds were brought out of the house and arranged at the further end of the verandah, and with this it seemed that the zemindar thought his duties as host ended, but a little later he beckoned us to his end of the verandah where the evening meal was being cooked at a small stove, and here we were regaled with a very plain meal of badly cooked rice and *dal*. During the meal the zemindar eyed me with looks of sullen mistrust, as if a European in Sinhalese dress must necessarily be a doubtful character. The only artificial light on the verandah was a small lantern directly opposite the zemindar's charpoy, that Illisa-like person evidently considered that the moonlight was sufficient illumination for us, so there was

nothing for it but to lie down on our beds and pile all our available wraps on ourselves, for the wind from the mountains imparted an almost frosty tang to the air. It was early to retire, and I did not feel sleeping although tired in body, so I quietly lay and watched the waving treetops on the other side of the wall, and the full orbed moon sailing in silent splendour amidst white clouds. By these means we hypnotised ourselves into sound sleep until about four o'clock when we were roused by a rattling thunderstorm which filled the compound with vivid flashes of violet lightning. By the next morning the weather had cleared again and the sun was shining brilliantly, so we hastily arose and hiring a bullock cart from the zemindar, we set forth for the railway station along a road which seemed to consist mainly of deep ruts.

As soon as we had passed the boundary of Nepal State we came upon a finely made broad road bordered with trees, these last named beautiful and useful adjuncts had been entirely wanting along the road in Nepali territory, and we had to reluctantly admit that road engineering is far better understood in British India than in the native state.

The journey was a long one, and when we reached the station the train was on the point of starting, but the guard very kindly delayed starting the train until we and our luggage were safely placed in a compartment.

(To be continued.)

WELCOME ADDRESS AND REPORT

READ AT THE WESAK MEETING.

BY MR. S. C. MOOKERJEE, Bar-at-Law, Vice-President, M. B. S. Calcutta.

Mr. Chairman, Ladies and Brethren,

1. Once more in our life time the full moon day in the month of Wesakh has come round in due precision. And once more it has fallen upon us to discharge the sacred duty of celebrating with befitting sanctity and solemnity the anniversary

of the three eventful days in Lord Buddha's life all such days happening to fall on the full moon day in Wesakh namely, (1) *His birth* in the grove at Lumbini, (2) His attainment of *Supreme Enlightenment* or Buddha-hood at Buddha Gaya under the Bodhi Tree in His 35th year, and after a period of 45 years of strenuous work and service of teaching on foot from village to village throughout Aryavarta (roughly from Rajgir and Patna in Behar to Sravasti in Tirhoot), (3) His passing away at Kusinara in the borders of Nepal in his 80th year. We want your sympathetic co-operation in the discharge of that duty so that all of us here united in heart and mind may have the great satisfaction of feeling that these celebrations have been of a truly national as well as of an international character as that Great Personality became both a national and an international hero. Then indeed we all of us here shall feel happy in the thought that our aspiration of making these celebrations a success has been achieved.

2. Let me in the first instance give you the comforting news that our dearly beloved leader the Ven. Anagarika Dharmapala the founder of this Maha Bodhi Society and its General Secretary and one of the pioneer workers in the field of the Buddhistic Revival Movement in Ceylon and India is now recouping his health in the calm quiet and religious atmosphere of Sarnath where when his strength permits him to do so he supervises the internal decoration works that are going on in the beautiful Temple he has caused to be erected there as a central shrine and emblem for focussing the International Buddhistic thought currents for future work in an intensive scale the scheme whereof I shall presently place before you.

3. On this auspicious occasion the Ven. Anagarika and the Mahabodhi Society through your humble servant as their mouthpiece beg to offer you all individually and collectively their sincere welcome and fraternal greetings. Our welcome is for all the invited guests as well as for the non-invited casual visitors who have honoured us to-night.

4. Our hearty thanks are due to every one of you for having taken the trouble of coming here this evening to join us in making these celebrations a success. These celebations should be regarded as I have already indicated from an International or world wide angle of vision embracing the welfare not only of the sorrow-striken and suffering humanity but going beyond it to all the sentient and conscious creatures that walk or crawl upon the earth as Lord Buddha's compassion was limitless without a horizon.

5. As this is the date and the hour fixed for His adoration I simply remind you that Lord Buddha was one of the Greatest of India's saintly sons, the 9th Avatar of our beloved brothers the Hindus. Close and intimate are the ties that unite the Hindu world with the Buddhistic world for His sake. He is as we all know one of the world's great teachers "Jagat Guru."

6. Though discreetly silent as to the 'creator—God' idea or as to the diverse theories of creation of the world, He founded his practical ethico-psychic religion for the moral and spiritual uplift of mankind by inculcating the knowledge and practice of His noble eight-fold path and following the 10 noble precepts which you see are engraved on the stone tablet in front of you. He made mankind responsible to itself for achieving salvation. It no longer depended on the caprice of any God or Gods or on the prayers or yags and yagmas of the Brahman priests. He enjoined, to quote from "The Light of Asia" :—

> "Pray not, The Darkness will not brighten, Ask
> Nought from the silence, for it cannot speak,
> Vex not your mournful minds with pious pains ;
> Ah Brothers, sisters seek
> Nought from the helpless Gods by gift and hymn
> Nor bribe with blood, nor feed with fruits and cakes.
> Within yourselves deliverance must be sought ;
> Each man his prison makes.
> Each hath such lordship as the loftiest ones
> Nay with Powers above, around below

As with all flesh and whatsoever lives
Karma maketh joy and woe."

7. As on the one hand Lord Buddha emancipated man from the thraldom of Gods and Goddesses and the Brahman priesthood, He on the other hand chained man down to his own Karmic law, his Karma being not only his acts but his thoughts as well. Therefore Lord Buddha laid down that man must learn how to control his thoughts. He must practise to have good thoughts and banish bad ones. He must be truthful and develop an attitude of non-cleaving to the good things of the world and the flesh. He must be self-analytic, cultivating purity of life by the controlling of passions, by the regulation of his food and avoiding all intoxicating drinks. His treatment of all should be on an equal footing of kindness without distinction of colour , caste or creed or sex. Lord Buddha emancipated women and those that were of low birth in Society. Man must develop deep thinking and meditation. These are the rudimentary steps of the ladder for gradually climbing up step by step to the ethereal height of that spiritual perfection which may be styled Nirvana.

8. Buddhism is the first organised missionary religion of India (nay of the world as well) and when it was launched it had to fight its way to the front competing as against 62 other religious sects which were going about wandering all over the country, each proclaiming the truth of its own particular groove. The then Aryan Socciety was in a decadent condition. There, social and religious revolts as against the Brahminic Priesthood and Vedic practices had already set in. Further you find that society was wholly "given to pleasure, ensnared in pleasure, enchanted with pleasure, though sunk deep in sorrow it tried to drown its sorrow in pleasure" to quote Lord Buddha's own words on the subject. Those remarks—how aptly they fit in with Indian conditions to-day!

9. Another very significant factor in Buddhism is that it is based on rationalism. It is a reasoned religion subject to your honest investigation as to the path-way laid down. It

points to the high road of "Jñan Marga" or "pathway to salvation through wisdom" without any quarrel or disputation with those in the valley beneath following the by-paths of faith. According to us anybody can be a Buddhist by simply following the Noble Eightfold Path and yet retaining his faith in his childhood's divinity whatever that might be. There is no bar to a Christian or a Musalman or a Shakta worshipper from trying the Noble eight-fold path.

10. In connection with the condition of our country to-day it is necessary for me to tell you what Lord Buddha told the Kalama Princes to do. They approached him and put this question: "Lord, Brahmans and sectarian teachers visit us and preach their respective doctrines each one solemnly asserting that what he teaches is the only truth and all the rest is false and on this account, Lord, doubt has overtaken us and we do not know which teaching to accept." The Buddha replied: "It is in the nature of things that doubt should arise. Do not believe in traditions merely because they have been handed down for many generations and in many places; do not believe in anything because it is rumoured and spoken of by many; do not believe because the written statement of some old sage is produced; do not believe in what you have fancied thinking that because it is extra-ordinary it must have been implanted by a Deva or a wonderful being. After *observation and analysis when it agrees with reason and is conductive to the good and benefit of one and all, then accept it and live up to it."* How his sane advice to the Kalama Princes is fittingly applicable to the distracted condition of India to-day where all manner of faith cults are allowed to flourish unchecked and unheeded.

11. It was due to the self sacrificing Buddhist missionaries that the spiritual influence of India had travelled as far west as Syria Palestine Greece Alexandria in Egypt and from that cultural centre radiating its light even to Rome and Britain where it is believed the Druids were Buddhists and so far north as Central Asia, Tibet, Siberia and so far east as

Burma, China, Japan, Koria and so far south and south east as Ceylon, Siam, Cambodia, Anam and all the Islands of the Indian Archipelago and the Pacific. It was by no means a negligible Budhistic Empire under the canopy of Lord Buddha's compassionate religious umbrella.

(To be continued)

THE BUDDHA JAYANTI AND THE OPENING OF THE "ANANDA VIHARA" IN BOMBAY

A distinguished gathering of ladies and gentlemen was present at the Bai Yamunabai L. Nair Charitable Hospital, Byculla, on the occasion of the opening ceremony of the Ananda Vihara and to consecrate the memory of Bhagwan Buddha's 2555th Birth Day on Saturday the 2nd May, H. H. the Maharaja Saheb Gaekwar of Baroda was to have opened the Vihara ; but in the unavoidable absence on account of the sickness of the Maharaja the opening ceremony was performed by the Rev. Ottama. Mr. M. R. Jayakar, Bar-at-Law, presided over the function. Among the distinguished persons present were Sir M. Viswesvaraya, lately Dewan of Mysore, Sir Lallubhai Samaldas, Dewan Bahadur V. T. Krishnamachari, Dewan of Baroda, Dewan Bahadur K. M. Javeri and Mr. Madgaonkar, ex-Judge of the Bombay High Court, Consul General of Jugo-Slovakia, Rev. Tao Kai of China, L. R. Tairsee, R. Nana Shankar Seth, and many distinguished Indian, Burmese, Ceylonese, Chinese and Japanese personages.

On the request of Dr. A. L. Nair the President of the Buddha Society, Rev. Ottama declared the Vihara open.

Gaekwar's Message.

Dewan Bahadur Krishnamachari then read a message from the Maharaja regretting his absence. The message dealt with the great teachings of Lord Buddha,

(The copy of the speech of H. H. The Maharaja, Shree Sayajirao Gaekwar of Baroda, is given below.)

Prof. Dharmananda Kosambi thanking Rev. Ottama for performing the opening ceremony recalled what the Maharaja of Baroda had done during the last quarter of a century for spreading the teachings of Lord Buddha in India.

He said that the principle of Ahimsa was preached by Parshva at least three centuries before Buddha. What Buddha did was to put it into practice and to socialize it. He drew the attention of the audience to the pride with which eastern countries like China and Japan looked at India and added the only way to make India great was to put Lord Buddha's teachings into practice.

Sjt. C. Muchhala, the Hon. Secretary of the Society then read out a number of messages which included those from Pandit Madan Mohan Malaviya, Nawab Sir Hyder Jung Bahadur, Sir Sabnis, Dr. Rajabally Patel, Mahabodhi Society, Madame Wadia etc.

Rev. Ottama then delivered a sermon on Buddha's life and teachings.

Sir Lallubhai Samaldas proposing Sjt. M. R. Jayakar to the Chair eulogized his services to the Society and to the country. Prof. N. K. Bhagwat seconded and Sjt. Jayakar occupied the chair and delivered his presidential address :—

Mr. Jayakar's address.

Mr. M. R. Jayakar in the course of his Presidential address congratulated Dr. Nair on his public spirit and said that the opening of the Anand Vihara was the crowning glory of his life, other similar acts of his being the opening of a Medical College and the opening of the Hospital. He had that day dedicated to the public of Bombay a really useful institution which he hoped would be largely availed of, by the religiously inclined people. A Vihara meant that place where religion "sportively dwells" in the sense that there, it is unhampered by convention, sect or religion. The fact

that it was in the heart of a city like Bombay added to its importance and usefulness, for the obsessed and tired-out man in life could well turn his attention to the institution and find solace and peace within its walls. The greatness of Buddhism lay in the fact that it was spread without the sacrifice of a single life or the spilling of one drop of blood. The three great features of Buddhism that made a direct appeal to people were its simplicity, its conception of life, that it was gift to every living being whether man or beast for self-expression and self-development and lastly its freedom from the ritualism and superstition. These characteristics made it simple, accessible and practicable. It was a God-blessed religion, because it did not recognise a separate God and believed each man and woman to have God in him.

Mr. Jayakar hoped that like the old Viharas this one would help people to realise more and more the affinity between man and man and life and life. He believed it would dispense with sectarianism and bring about real unity and harmony.

Dewan Bahadur K. M. Javeri, on behalf of the Society thanked Sjt. Jayakar for presiding at the gathering. Dr. A. L. Nair the President of the Society garlanded Sjt. Jayakar and the meeting came to a close.

GAEKWAR'S SPEECH.

LADIES AND GENTLEMEN,

A pleasant duty.

When the President of the Buddha Society requested me to perform the opening ceremony of the "Ananda Vihara," I thought it my duty to accept the call and it has indeed been a most pleasant duty to me to have had the opportunity of associating myself to-day with an undertaking of this noble nature whose sole object is to promote the cause of humanity. Having to go on a tour of inspection to Okhamandal, I was at first, feeling

a little nervous about my being able to be present here to-day, but I am glad that I have been able to return in time and to fulfil my engagement.

Essence of Buddha's teachings.

2. As you all know, the essence of Buddha's teachings is the great respect he attached to life, irrespective of caste, creed or sex, in the pursuit of the path of emancipation by training, controlling and purifying the three avenues of action—body, spirit and mind.

Organised life in the Sangha.

3. A good deal of the success of the faith is due to the order of monks founded by Buddha and it was the "Sangha" which first ensured for this religion its great vitality and its rapid spread, the members repeating the three refuges namely to the Buddha (Intelligence) to the Dharma (Law) and to the Sangha (the Assembly) and taking vows of abstaining from all that is unhealthy and wicked. Gautama tried to start an organised life in the Sangha and through the members of that body, he disseminated his teachings. He defined the scope of religion as active charity and cultivation of good thoughts and destruction of evil ones. He awakened all the classes to a sense of the real duty that they owed to man and all living creation. He started Viharas to localise the activities of the Sangha, by providing means of education, imparting of religious instruction, opening of hospitals and doing all kind of humanitarian work. The Viharas, for a long time, fostered a healthy spirit of fellow feeling encouraged arts and proved to be centres from which social, religious, moral and intellectual movements spread in all directions.

A few observations.

4. I should have liked to say something on the growth and decline of Buddhism and compare it with other religions ; but in doing so, I shall only be taxing out your patience which I do not wish to do. I, therefore, wish to confine myself to making only a few observations.

5. If we make a comparison of the great Faiths of the world, we learn that they mostly arose as a protest against religion over-run by superstition and priest-craft. Zoaster protested against the superstition of his time and country. The first tenets of Christianity were appeals to revert to the true spirit of the Jewish faith. The mission of Martin Luther was to preach the return to Christanity as taught by Christ himself. The mission of Shri Shankaracharya was to restore and purify the different Hindu sects which had grown old, feeble and degraded.

(Great Faiths mostly arose as a) protest against superstition.

"The old order changeth, yielding place to new,
Lest one good custom should corrupt the world,
Thus God fulfils himself in many ways."

So the Faith of Buddha was his noble doctrine promulgated as a vigorous protest against the gross superstition and priest craft of the Brahminical order which preached "Karma Kanda" and the vain attempt to attain salvation by asceticism and the worship of idols. Even the modern movements preach in the same spirit of healthy reform.

6. Long had Buddha felt that life is vanity, full of suffering and full of sympathy and he, the son of a king secretly stole away from the palace, renouncing rank, wealth and family joys and betook himself to the pursuit of philosophy and religion. He practised severe penances to acquire superhuman wisdom and powers but convinced of the futility of the exercises, he was seized with the temptation to return to his home and worldly affairs but at last, the light of hope broke upon him as he perceived that in self-conquest and universal love, lay the true path of salvation. That instant, he became the BUDDHA—the enlightened one.

Self conquest.

7. Strange to say, the faith of the Buddha no longer prevails in the land of his birth but his doctrines have left an ineffaceable mark on the country and to-day, he is regarded as an 'Avatar.'

Influence of doctrines.

Essential doctrine of Buddhism.

8. Just as the Founder of the Christian Church inaugurated his mission by the sermon on the Mount, so Gautama Buddha expounded the essentials of his doctrine in his first discourse in the deer park at Sarnath, "setting in motion the wheel of the law." There are two aims which men should renounce: complete absorption in those things whose attractions depend upon the passions on the one hand, and the practice of asceticism on the other, which is painful—but there is the middle path—the golden mean—which opens the eyes, bestows understanding and leads to peace, to insight, to the highest wisdom, to Nirvana. So judged certain men with their finite powers of knowledge. Verily, it is the eightfold path—right views, right aspirations, right speech, right conduct, right mode of livelihood, right effort, right mindfulness and right rapture.

How peace is attained.

9. What we want is peace. The means to attain it are loving kindness and Ahimsa or harmlessness. Hatred cannot cease by hatred, it ceases by love. Overcome evil with good. This is the essence of true religion.

The ideal.

10. The teachings of Buddha are gloriously simple and worth following. His doctrines have been the consolation in life and death, to untold millions, softening wild and savage races, by tender words of loving kindness, raising of the Noble Aryan middle path.

What is needed.

11. In these days of strife and the clashes of races and religions, we are in need of the ethical, humanitarian and altruistic aspects of religion. To achieve this ideal in a cosmopolitan city like Bombay, there would be no better institution than the "Ananda Vihara."

No higher religion than Truth.

12. There can be no higher religion than Truth which alone leads to happiness. Establish the truth in your mind, for the Truth is the image of God.

Labour of Love.

13. Ladies and gentlemen, I do not wish to detain you longer. Dr. Anandrao Nair's has been a labour of love. The College, industrial works and the charitable hospital named after his mother are all living examples of his humanitarian and charitable ideals and this splendid building which I have the honour to open has been the crowning glory.

Source of inspiration.

14. I congratulate Dr. Nair and the Buddha Society on this, their great work. I trust that this symbol of Buddha's greatness and self-sacrifice will be an incentive to many others to follow in their footsteps, to the best of their abilities. I hope this institution will be a source of consolation and inspiration to the poor and suffering and afford a quiet retreat to those who stand in need of peace.

Peace to all.

15. I have much pleasure in declaring the VIHARA open. I thank you, Dr. Nair, for so kindly inviting me to perform this function. May this bring peace and happiness to all.

THE WAISAKHA DAY CELEBRATIONS

CELEBRATIONS IN CALCUTTA.

The Waisakha Day fell, this year, on the 2nd of May last. It was the 2555th anniversary of our Lord's birth, the 2520th anniversary of His attainment of Arhatship and the 2475th anniversary of His Mahaparinibbana. Every year, the Waisakha Day sends a thrill to the heart of every Buddhist, makes him forget for the time being all the humdrum business of human life, and reminds him of the inspiring and ennobling Message of

the Waisakha Day. Yes, the Waisakha Day has a message of its own—the three important events of the Great Master's birth, attainment of Arhatship and Mahaparinibbana could not have taken place on one particular day of the year without any significance. The message of the Waisakha Day is this—every human being that is born with all apprehensions of suffering before him can by dint of his own exertions attain the highest perfection of human life and can face death boldly, for death to him does not carry its ordinary connotations—death to him is the mere physical deliverance from this constantly changing material world of name and form (nāma and rupa) to the non-changing state of Immortality (Amatadhātu). The Buddhists have the opportunity to ponder, on the same day, over the three important facts of their Great Master's birth, conquest of birth, and defiance of death and to realise the glorious message which is given above.

The Mahabodhi Society of Calcutta celebrated the Waisakha Day, this year, in a befitting manner. The Dharmarajika Chaitya Vihara where the relic of the Great Master is enshrined was tastefully decorated with flags and buntings. Beautiful lotuses supplied by our friend, Dr. N. Roy, decked the dark stupa and the marble statue of the Lord in the temple which resounded all throughout the day with the scriptural recitations made by the Bhikkhus and laymen alike. The temple became the rendezvous for brother Buddhists of the city who lie scattered all over the town and scarcely meet one another. Great inconvenience is generally felt on the Waisakha Day owing to the fact that the Waisakha Day is not observed in Bengal as a public holiday. We therefore take this opportunity of appealing to the Government, public offices and institutions of Bengal to declare the Waisakha day as a public holiday.

In the evening, the Society convened a public meeting which was largely attended by the Buddhists and non-Buddhists alike. Dr. S. N. Das Gupta, M.A., Ph.D., Principal, Calcutta Sanskrit College, the distinguished Indian Philosopher presided. Poet

Rabindra Nath Tagore and his talented niece Sm. Sarala Devi composed for the occasion two songs in Bengali (which were published in the Waisakha issue of the Mahabodhi). Poet Tagore's song was sung by Mr. S. Ghosh, a teacher of music at Santiniketan and Sm. Sarala Devi's song was sung by a chorus of ladies and gentlemen under the supervision of Mrs. Kumudini Bose, B.A., of the Bharata Stri Mahamandal (Siksha Sadan). The songs were much appreciated by the audience. Mr. S. C. Mukherjee, Vice-President of the M. B. S. welcomed the guests on behalf of the Society and read a report discussing the various activities of the Society during the last year. The report has been published in this issue. Messrs. B. L. Broughton, M.A. (Oxon.), H. W. B. Moreno, Sachindra Nath Mukherjee, M.A., B.L., Councillor Calcutta corporation, and J. Chaudhury, Bar-at-Law addressed the meeting and spoke on the life and activities of Lord Buddha. In the end, Dr. Das Gupta gave a nice speech emphasising the outstanding character of Buddhist philosophy. "The only system of Indian philosophy that counts is Buddhist philosophy. Even Sankara, the greatest of Brahmanical philosophers borrowed largely from the Buddhist philosophers like Vasubandhu, although he declared himself to be antagonistic to Buddhism"—in words like these one of the greatest living Indian philosophers, Dr. Das Gupta paid his homage to Buddhist philosophy and he was lustily cheered as he concluded his speech. The meeting ended late at night with a vote of thanks to the chair. Light refreshments were offered to the guests.

The Maha Bodhi Society celebrated the sacred event at the following places also :—Buddhagaya, Gaya, Benares and Madras.

Buddha Day Celebration at Kurseong.

For the third time the Buddha-day was celebrated with great pomp and festivity by the members of the Tamang Buddhist Association. All the members of the Buddhist com-

munity were present in large numbers. The festival that commenced a week before closed on the 2nd May 1931, at the Tamang Buddhist monastery and the Tamang Buddhist priests led by Rev. Kunjyo Rangdoll Lama, Palden Lama, Nurboo Lama, Ratnaman Lama and others recited the Buddhist scripture Satasahasrika Pragnaparamita in Tibetan.

On the 3rd May, 1931, there was Buddhist service in honour of Buddha Sakyamuni. A grand procession comprising the Tamangs and other Buddhists and sympathetic and invited citizens started from the monastery at about 10 A. M. The Buddhist scriptures were taken in procession by the Tamang ladies round the town area and returned at about 2-30 P. M. when photoes were taken.

There were short speeches by the Secretaries in the Tamang Buddhist monastery Hall which was gorgeously and tastefully decorated. The audience was then treated with light refreshment.

BUDDHA DAY AT LUCKNOW.

The Buddha Day was celebrated with the usual pomp and eclat in the Buddha Temple, Latouche Road, Lucknow, on May 1, 2, and 3, 1931. The temple was illuminated, songs in praise of the Buddha were sung to the accompaniment of musical instruments and orphans of the local Sri Ram Orphanage were given a hearty feed. The speakers on the three days included Principal S. C. Sen of the Shia College Mr. Beni Prasad Bhatnagar, Head Master of the Aminabad High School, Professor Subramania Iyer, Head of the Department of Sanskrit and Prakrits, Lucknow University, Mr. Jagat Mohan Lal, Advocate, Mahastvira Bhikkhu Bodhanandji and Messrs. Shiva Charan Lal and Ganga Charan Lal. The chair on the threc days was occupied by Mr. K. R. Jagdhari, Advocate, Mr. A. P. Sen, Bar-at-Law and Mr. Kirpa Shanker Rajela, M.A., LL. M.

A vast field from the life and Teachings of the Lord was covered by the learned speakers and the speeches were heard with rapt attention. Mr. Jagat Mohan Lal, Advocate, who is

also a famous poet, recited, on the 2nd day, some excellent lines from his masterly poem of five thousand lines, which he is composing on the Life and the Teachings of the Lord.

Some artistic oil paintings, pictures and statuettes of the Lord were also prominently exhibited. The Meetings ended amidst great enthusiasm.

THE REFORM OF THE SANGHA

(A refutation of charges.)

BY U. SUDASSANA.

(Continued from page 284 of the May-June issue.)

In continuation of my refutations to the charges levelled by Rev. Prajnananda, B. A., against the Buddhists of Burma, may I be permitted to bring my replies thereto to a conclusion.

Rev. Prajnananda seems to be in earnest when he stated in his article under the above caption that the monks should modernise the Vinaya rules. Rev. Prajnananda, not having studied the Tripitaka, is labouring under the belief that the Vinaya can be moulded in any shape or fashion to suit the times and conditions of the people and country where it is preached and practised. "*Ekakkharamekanca Buddharûpan*" is a *ukase* adequate *per se* to deter the most audacious schismatic monk from changing, adding to, substracting from, the sacred word of the Lord Buddha, albeit his intentions might be of the purest and sincerest character. Every Buddhist accepts each word of the Lord Buddha, be it the Suttanta, Vinaya or the Abhidhamma, as each image of the Lord ; and no earthly or heavenly agency can reshape it in any other fashion. The Vinaya as well as the other two "baskets" of the Law is unchangeable, immutable, permanent and good for all time. They are not meant only for one class of people at some

period. The teachings of the Lord Buddha are composed of two varieties, one the immutable truth which has at all times been ever existent whether Buddhas arise or whether Buddhas do not arise. The other is his own commands, sayings and prohibitions which are also immutable, unchangeable, permanent and good for all times, climes and peoples. In England a movement has been set on foot to reshape the Holy Bible in the light of the discoveries of the modern science ; and this movement has the support of the Conference of the Anglican Bishops held at Durham. The Bishops' conference held further that the story of the creation of the world, Adam and Eve, Cane and Abel, the great deluge and a host of others are no longer acceptable by the scientists of the modern times.

If the reverend gentleman who desires to modernise the Vinaya rules were to know with what care the Tripitaka or any portion thereof is transcribed, it will dawn on him the necessity of never modernising the Vinaya or the Suttänta or the Abhidhamma. In order to secure the purity of the Vinaya, the Burmese King (Mindon Mintaragyi) committed the Vinaya, the Suttänta and the Abhidhamma Pitaka to marble stone slabs, anticipating that in the future schismatic monks might change the word of the Lord Buddha, and forestalling in fact monks of the calibre of Rev. Prajnananda. Has not Rev. Prajnananda read about Upāli (one of the Chief disciples of the Lord Buddha, who presided at the first Sanghayana recitation of the Vinaya rules) upbraiding Ananda for his negligence and omission in not asking for a definite ruling from the Lord Buddha himself when nearing his Parinibbāna He said to Ananda that after his demise the Khuddanukhudda sikkhas need not be observed any longer. It was a moot question which could not even be decided by the 500 arahats who assembled there for the purpose of the Sanghayana. In the observance of the Vinaya rules, strictness to the adherence of the rules should be preferred to the looseness of the observance. "Garun Katva" is the key to solve all problems. Therefore where even the 500 arahats

who convened the Sanghayana Conference feared to tread, Rev. Prajnananda rushed.

Rev. Prajnananda pleaded most earnestly, and I would say almost piteously, that evening meals of solid food should be permitted ; and that handling of money should be allowed on travels, his reason for the former being that he had at one time experienced a great hunger and could not meet his opponent in controversy because of his empty stomach, the time fixed for the debate being fixed in the evening. No other cogent reason has been given by him. A monk is allowed to eat almost the whole day, that is, he can eat from dawn till noon, a stretch of say about eight hours if we set down the dawn at four o'clock *Ante Meridiam*. The practice in Burma is—to cook the first meal before dawn and eat it at dawn ; and to go the round for the second meal with the begging bowl and eat it just before noon. Those who cannot afford to eat two meals a day have to be contented with only one meal taken at about 9 A. M. They however eat light food after the solid meal before noon. After noon, nothing of a solid nature is permitted by the Vinaya to be partaken of by any Burmese monk in Burma, to whatever sect he belongs. Liquids which will only quench thirst are allowed in the afternoon. If any monk takes any solid food by any chance, he commits the sin of Pacitta Apatti, and will not be dissolved from it unless he confesses and promises never to fall a prey to such sins. Black sheep there are many in every herd as the saying goes, but the fact remains that this Vinaya rules cannot be mutilated or deleted or even improved upon. Devadatta, the brother-in-law of the Buddha, wanted to improve upon this rule and tried to prevail upon the Lord Buddha to prescribe only one solid meal a day to be taken at one place and in one receptable. Lord Buddha laid down thirteen dhutangas (austerities) for any monk who may think that the rules of Vinaya are not strict enough. In fact I had myself on ordination as a monk thought that the rules of Vinaya are too lax and not strict enough. Many monks of my ilk were of the same opinion and they in consequence

practised a good many items of the thirteen dhutangas. The observance of the silas or the vinaya rules is merely of a passive character while the austerities are of the active character.

Rev. Prajnananda seems to think that the functions of a monk are to found schools and to educate boys and do no more. The province of a monk is simply to learn the Tripitaka and to practise meditation to realise the truth of the Nibbāna in this very life or in the life next to it. There are some who aspire to be Buddhas in Burma like those of the Mahayana Sect ; but their number is not large. Pariyatti and Patipatti are the only two roads to be traversed by the monks ; and the teaching of mundane subjects to the lay pupils such as boys and girls is not within the province of a monk although such teaching may not transgress any of the Vinaya rules.

As regards the handling of money on travels, it needs no refutation. It remains self-condemned. Under no pretext can a monk accept, cause to be accepted or even delight in, money or in, any *anamasa vatthu*. This being Kaliyuga and as the observance of the rule is not so strict as before, there might be some Burmese monks who accept gifts of money and handle it. They transgress the Vinaya rule every time and they are bound to be flung into Niraya (the four states of misery) on their death if they die with this form of *Apatti* or sin. It was this chief sin which disintegrated the religion of the Lord Buddha in India. When the religion waned after a thousand years of the Lord Buddha's Parinibbāna, the Buddhist monks began to handle money and accepted it in bowls filled with water. Those monks also held that they could eat solid food if the shade of the noontide did not exceed two fingers' length after the sun had passed the meridian. In Tibet, China and Siberia the privilege has long since been extended to the whole evening before sunset I believe. Thus the rule of the Vinaya has been stretched to suit the mentality of the adherents of those countries. From the time of Lord Buddha up to the present year, I have never come across any instance where any of the monks of Burma, Ceylon and Siam had ever complained

of hunger and empty stomachs and their inability to discharge their duties and functions because of that. There is a trite Burmese saying that the eyes and the stomach are purely matters of habit. Those who use to get up from bed from youth or infancy at dawn are so habituated that they cannot remain in bed after dawn. Those who eat little cannot become gluttons. Those who refrain from eating in the afternoon as the Buddhist monks of the orthodox sect or the Hindus of the Middle Country will in every case suffer from indigestion if they were to eat in the afternoon. This is the experience of the Burmese laymen who observe the Uposatha Sila for many days at a stretch, and who on resuming their usual meals on their return to their homes suffer from indigestion for the first few days almost invariably in all cases.

The complaint of Rev. Prajnananda shows clearly that he has not practised abstention from eating in the afternoon for any length of time. The laymen who fast for one or two days will undergo the same experience and will make the same complaint as Rev. Prajnananda. Such complaints from the laymen who fast for a day or two are most common in Burma and Siam, but not in Ceylon.

In conclusion I would say that the change advocated by Rev. Prajnananda is most undesirable as it is an attempt to flout the Pacitti Vinaya rule laid down by Lord Buddha himself. This cannot by any stretch of the imagination be termed a khuddakānukhudda sikkha. Even if it were so, when it was not even disturbed by the 500 arahats who convened the first Sanghayana Conference, it is surely not for a youthful novice like Rev. Prajnananda to attempt to set at naught the most perfect, immutable and salubrious Vinaya doctrines laid down by the Lord Buddha who disciple he claims to be.

[*We invite further discussion on the topic introduced by Rev. Prajñananda. We however hope that all such discussion would be free from personal attacks. Of course, Rev. Prajñananda will be entitled to a right of reply.*—Editor, MAHA BODHI.]

THE CROYDON BUDDHIST GROUP

An image of the Buddha, the All-wise Teacher, sitting within a shrine of some green glazed material ; fresh flowers forming an arc and halo of colour ; three tiny threads of smoke rising gracefully high into the calm air and then gently breaking in shaul-like folds whilst a subtle and pleasing perfume pervades the atmosphere ; a group of men and women gently intoning a set of phrases, certain statements and promises, known the world over as 'Pansil'.

To picture this, one would think of a scene far east of Suez ; but it is not so, for it is a true drawing of an incident which took place, not once, but many times in a room in an English town, called Croydon, Surrey.

Those present were for the most part English, their leader an Englishman known to the Boy Scouts of many places and to different classes and sects as "Mr. Heb".

This group, 'The Croydon Buddhist Group', first came into being through the instrumentality of Mr. M. Deshumbert of London and Paris, at the close of 1929 C. E. but owing to reasons of health this gentleman resigned his position of Hon. Secretary early in 1930.

Owing to embarrassing financial circumstances, the group were unable to hold their October, November and December meetings at a hall, but a certain Croydon lady kindly lent them a room in her own home ; a most gracious act by one, who, in name, is not a Buddhist.

Several noted speakers, among whom figured the Bhikkhu Silacara, rendered the Group much help, whilst members and friends contributed so generously, that meetings were able to be held again at Ruskin House, Croydon.

In conclusion, one should remark that not only was the shrine always plentifully covered with flowers but that after-

wards they were presented to the Croydon General Hospital, where they were much appreciated.

For further information, please address letters : BM/ZFXS, London, W.C. 1, England ; they will then be forwarded to the Hon. Secretary.

Blessings to all beings,
HERMANN E. BOEDEKER,
Honorary Secretary.

RAJGIR

BY G. L. MUKHERJEE.

Rajgir or Rajagaha is a village thirteen and half (13½) miles to the west of the Sub-division of Behar. There is a road connecting Rajgir and Behar. The village contains a dispensary and an inspection bunglow, rest house and Dharamsala. Originally Rajgir was the capital of Jarasandha a prehistoric King of Magadha and Chedi (Bundelkhand). Jarasandha is mentioned in the Mahabharata as the hero who took a prominent part in the war. The remains of his fortress can be seen in the massive walls climbing the neighbouring hills. Bimbisara built his capital in the valley between the hills which formed the fortress of Jarasandha. Lord Buddha during Bimbisara's reign frequently visited Rajgir. Here Buddha first studied under the Brahmans Alara and Uddaka and after the attainment of Buddhahood he used to retreat here. His favourite resort being bamboo grove (kalanda veluvana) close to the northern gap of the hill known as Gridhrakuta, Vulture's peak. Ajatasatru, Bimbisara's successor, built a capital in the north of the old city and erected a stupa over his share of Buddha's ashes. Rajgir ceased to be the capital since the foundation of Pataliputra by Udaya. It, however, continued to be a place of pilgrimage. Mahinda son of Asoka lived in a hermitage in the Gridhrakuta and I am told Asoka died in one of these holy peaks.

The modern village is situated on the site of Ajatasatru's city which comprises parallel ranges running west and south-west from Giriak. Here in the valley, among the hills the city of Rajgriha was built. In the north and east of the valley are Sailagiri, Chhetagiri, Ratnagiri, Vipulagiri, Baibharagiri, and on the south are Udaigiri and Sonagiri. The remains of the walls are usually very thick about eighteen feet (18′ ft.) wide faced with massive undressed stones without mortar. On the Bamanganga side the walls are not in bad condition. The inner line is throughout continuous from Udayagiri to Ratnagiri through Nekpai embankment over Ratnagiri and Bhaibharagiri and thence crosses to Sonagiri by a very wide wall. West of the modern village is a hollow mound which marks the site of a stupa sixty feet (60 ft.) high built by Asoka. There is a brick mound in the centre about twenty feet (20 ft.) high on the top of which is a Jain temple called Mohabir Math. Inside the valley at the southern foot of the Baibhara hill alongside the road leading to the site of old Rajgiri, there is an artificial cave Sonbhandar, cut out from solid rock.

The Sattapanni caves. There is an inscription on the outside of the cave, which says that Muni Vairodev made two caves for the monks who desired to attain nirvana and those caves are renowned for the arhats. The caves are situated on the northern side of the same hill and a mile from the Pippala stone house.

SHALIMAR GARDENS

(A Note.)

With reference to my notes on the above appearing in the Vesak issue of the Maha Bodhi, Pandit Sheo Narain sends the following:—

The Moghul gardens, *Shalimar, Nishat* and *Nasim* were built by Moghul Emperors and not by Buddhist Kings. Young-

husband, in his work on Kashmir, says that the celebrated Buddhist Priest or rather Bhikkhu Nagarjun lived at Harvin. Recent excavations in the vicinity of the lake *Harvin* show that a Buddhist Monastery existed there. The former two gardens receive their supply of water from the overflow of this lake and the Srinagar water works draw their supply from this lake.

I saw polished columns, brackets and lintels of black marble in the first two gardens, the polish is of the same kind as we see in Asokan column and lion capital in Sarnath and other Asokan columns in Pataliputra (Patna). The lotus, the Sinhasana, and the floral design on these are purely Buddhist. In all probability these columns etc. were taken from the Buddhistic Monastery at Harvin. These terraced gardens are most beautiful and undoubtedly show the taste of Moghul Emperors for gardens. The design of a terraced garden was not, however, new, as we know that a terraced garden of Kashur type, belonging unquestionably to the Buddhist period exists up to the present day at *Panjore* (three miles from Kalka Railway Station) in the Patiala State.

P. P. SIRIVARDHAN.

THE NATAL BUDDHIST SOCIETY'S ELEVENTH ANNUAL GENERAL MEETING

There was a very large attendance of members and general public at the Eleventh Annual General Meeting of the Natal Buddhist Society, held at its Head Quarters, "Buddhist Home" Asoka Road, *Via* Randles Road, Mauville, Durban, on January 18th 1931.

In opening the meeting Mr. A. C. Periasamy the president, congratulated the society on the good work achieved by the members last season, particularly stressing the fine work of the Joint Secretaries and Treasurer.

The other speakers were Messrs. A. Hathamuniar, M. R. Pillay, M. John, and Mr. Naidoo.

With the acceptance of the Annual Report and the balance sheet the meeting then proceeded with the election of office bearers.

OFFICE-BEARERS FOR THE YEAR 1931.

Patrons :—

1. The Venerable Anagarika Dharmapala, the Buddhist Missionary of England and India.
2. Sake Yamasaki Esq., Vice-Consul for Japan in S. A.
3. Ho Tsang Esq., for China in S. Africa (Consul-General).
4. T. Shoa Esq., Vice-Consul for China in S. A.

Vice-Patron :—Messrs. John Moonusamy, Frank Moothusamy and Mrs. A. C. Periasamy.

Hon. Life Vice-President :—Messrs. A. C. Periasamy, R. S. Venketas and P. S. Subramoniar.

President :—Mr. A. C. Periasamy.

Vice-President :—Mr. A. Thumbiran and Mr. V. T. Pillay.

Chairman :—Mr. M. Ramasamy.

Joint Hon. Secretaries :—Messrs. C. C. Swami & A. Doraisamy.

Hon. Treasurer :—Mr. T. M. Chinnasamy.

Hon. Correspondent :—Mr. A. Nathamuniar.

Committee :—Messrs. P. Marrie, M. Moothusamy, K. Chinnapen, M. Doraisamy, J. Luthimiah, P. Maduray, J. Moonusamy, L. Nagamuthu, Mrs. C. C. Swami, Mrs. C. V. Chinnasamy, Mrs. A. Suthee.

Ceremony Conductor :—Mr. T. S. Chinnappen.

Musicians :—Mr. N. Kunniappen and A. Suthee.

NOTES AND NEWS

MULAGANDHAKUTI VIHARA OPENING CEREMONY.

Readers of the Mahabodhi are aware that the Mulagandha Kuti Vihara is complete. The opening ceremony has been fixed to take place in November next. Our President, the Hon'ble Mr. Justice M. N. Mukherjee, M.A., B.L., has on behalf of the Society sent an invitation to H. E. the

Viceroy and Governor-General of India to perform the formal opening of the Vihara. The founder of the Society, Ven'ble Anagarika Dharmapala has invited Buddhists of all countries to participate in the historic event. That great leader of the Buddhistic movement has expressed the earnest wish that the Buddhists will gather in their hundreds to take part in the ceremony and usher in this new era of Buddhist revival at the sacred Migadaya. We know his wish will be fulfilled and Buddhists of all countries in their hundreds will come to Sarnath to witness the ceremony. The onerous task of making proper arrangements for our visitors and making the event a success will soon devolve upon the Society whose present resources are quite inadequate for the purpose. A moderate estimate of Rs. 5000/- has been made by the Ven'ble Dharmapala for the necessary expenses. Besides, the last bill of the contractor for Rs. 16,000/- is still staring us in the face. We appeal to Buddhist men and women in all countries to contribute this amount of Rs. 21,000/- without delay. Sarnath beheld the dawn of Buddhistic faith and history is going to repeat itself at the self-same spot. Buddhist brothers of the world—hurry up with your contributions and get ready to welcome the sun of Buddhism that will again rise at Sarnath.

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Mr. B. L. Broughton's Departure for Burma.

Our esteemed brother, B. L. Broughton, M.A. (Oxon.) left Calcutta in the 2nd week of May for Chittagong *en route* to Rangoon. He put up at Chittagong in the Buddhist Temple and became in no time very popular with the Chittagong Buddhists who very much appreciated his affable nature and profound scholarship in Buddhistic literature. News is to hand that he has left Chittagong and is at present at Akyab. We are sure that he will get a very warm reception at the hands of our Burmese co-religionists who will find in him a real Buddhist who moves and lives and has his being, as it were, in Buddhism.

* * * * *

LATE SIVA CHARAN LAL.

Siva Charan Lal of Lucknow, U. P., India, whose name is not probably unknown to readers of the Mahabodhi is no more. We were shocked to hear of his sudden and premature death. A sincere believer in Buddhism himself, he was burning with enthusiasm to revive the great faith in his country and for that purpose, he wielded his pen and money according to his power without any waverings. His death will cause a gap in the growing Buddhist community of India which it will be difficult for a long time to fill up. We offer our sincere condolence to the members of the bereaved family.

* * * *

THE SOCIETY LIBRARY.

The Society Library at Calcutta is as old as the Calcutta branch of the Society itself. It contains a very nice collection of books on Buddhism in addition to books on almost every branch of human knowledge. A large portion of these books consists of free gifts from our friends, generous authors and publishers belonging to all lands on earth. Besides these books, we receive a large number of magazines, periodicals, dailies etc. in exchange for our Journal—The Maha Bodhi and all of these are kept for the public in the free Reading Room attached to the Library. The Corporation of Calcutta has granted for this year the sum of Rs. 25/- for the purchase of new books. We hope that this grant would be increased next year. The Governing Body of this Society has formed a Library Sub-Committee consisting of the following members in order to devise ways and means of improving the Library :—

President :

(1) Mr. S. C. Mukherjee, Bar-at-Law.

Members :

(2) ,, Charu Chandra Bose.
(3) ,, Susil Ch. Khasnabis, M. A., B. L.
(4) ,, Tulsi Charan Roy, Councillor, Calcutta Corporation,

(5) ,, Sachindra Nath Mukherjee, Advocate, Calcutta High Court.

(6) Dr. Santiram Chatterjee, Councillor, Calcutta Corporation.

Secretary :

(7) Mr. Devapriya Walisinha.

We are glad to note that Mr. T. C. Roy and Dr. Santiram Chatterjee, Councillors, Calcutta Corporation, ex-officio members of the Sub-Committee are taking great interest in the Library affairs. It has been said by an English savant that the modern university lies in a library. A good library which possesses books on every branch of human knowledge helps greatly now-a-days to impart knowledge to the masses. We therefore hope our friends and members will make an unceasing and strenuous effort to improve the condition of the Library.

* * * * *

Distinguished Visitors.

Mr. T. Higuchi, a master artist of Japan who came to Calcutta and exhibited his paintings and those of some of his brother artists of Japan at the recent Art exhibition held at the Calcutta School of Art paid a visit to our Society. We publish a short sketch about this Buddhist artist of Japan in this issue of our Journal. The Japanese artists are well-known for their accurate nature-study and we understand that the pictures of the Japanese artists at the Calcutta exhibition were much appreciated by the Indian public. Mr. Higuchi visited the Society temple and took great interest in the reproductions of the Ajanta paintings on the walls of the Shrine Room. We wish Mr. Higuchi all happiness and success in life.

We are also glad to note that Mr. M. Hara, the Japanese Consul at Calcutta was very kind enough to pay a visit to the Society with Mrs. Hara and Mr. S. C. Mukherjee, Vice-President and Mr. Devapriya Walisinha, Secretary of the Society accorded them a very cordial reception and they

were delighted to hear of the various activities of the Society in the cause of Buddhism.

* * * *

Triratnankur Samiti of Chittagong.

We are in receipt of a report of the activities of the Triratnankura Samiti of Chittagong. The objects of the Samiti, as laid down in the Report are :—(1) Education of the Bhikkhus and Samaneras ; (2) Development of Buddhistic culture and formation of the Buddhist Community on a religious basis and (3) Collection of funds for the publication of religious treatises. In spite of the inadequate resources of the Samiti, it has been able to do much beneficial work in execution of the above objects. Secretaries of the Samiti—Sumangala Mahāsthavir and Dhammaloka Sthavir have earned the gratitude of the country by their philanthropic work. We hope the Samiti will receive help and encouragement from the Buddhist community of this country.

* * * *

The Buddhist and the Philosophical Buddhist.

The Buddhist—the organ of the Youngmen's Buddhist Association of Colombo—one of the oldest journals on Buddhism was defunct for a few years. It has just been re-started and we are glad to learn that it is going to be published regularly under the joint editorship of Mr. D. B. Jayatilaka and P. P. Sirivardhana—the last-mentioned gentleman being the old Secretary of our Society.

We have great pleasure also in announcing that a monthly journal on Buddhism is going to be published from Siam (Phya Road, Bangkok). It is called "The Philosophical Buddhist." It is a bilingual journal to be conducted in English and Siamese. The Editor is V. D. G. Ratana. We wish our contemporaries all success and good luck.

* * * * *

Revd. K. Sirinivasa Thera for Gaya.

Revd. K. Sirinivasa Thera who had served our Society for 7 years as the resident bhikkhu at Sarnath, Benares, left for Gaya on the 1st of June last to take up the work at Zawtika Hall. During the period he had been in charge of the Sarnath Establishment, he worked whole-heartedly and looked after the interests of the Society with a devotion which is, indeed, rare in these days. Those of us who know the difficulties he had to encounter at Sarnath, can have nothing but praise for his courage and tenacity.

Though his departure for Gaya is a great loss to Sarnath work, especially when we have embarked on an ambitious programme, yet we rejoice in the fact that Gaya has gained in him a well-experienced worker. While wishing him every success in the new sphere of his activities we trust he will fully utilise the opportunities afforded him to be of service to Buddhism and the people of Gaya.

GLEANINGS

Young Englishman Ordained Buddhist Priest at Bangkok.

An intense intellectual and spiritual interest in the religion of Buddhism which began with a visit to the Temple of the Emerald Buddha, Bangkok, some years ago and was stimulated by the study of the Siamese language and the ancient scripts of Makoth and Pāli, reached an impressive culmination at Wat Rajapradith when Mr. George Hutchesson, twenty-four-year-old son of Mr. J. F. Hutchesson, professor and lecturer at the Law School of the Ministry of Justice, was formally ordained a Buddhist priest.

Lady Sutham Montri, wife of Chao Phya Sutham Montri, Second Grand Councillor, acted as patroness for the young Englishman, whose apparent sincerity toward the religion itself and whose aptitude as a student in the difficult languages of the ancient scriptures has won him many friends among influential Siamese in Bangkok.

After the customary ceremony in which he wore the beautiful robes, gold-threaded and brocaded, which form the attire of the novitiate, and after paying homage to the sacred images and relics inside the wat, he donned the yellow garb of the ordained priest and assumed his new name, which is Phra Akkappa Sanno.

The name given to the young convert is taken from the Pāli and means, literally, "the great believer."

He will live at the wat as other priests do from now on and will continue his studies and reflections under the tutelage of Chao Khun Prohm Muni, chief priest, who has taken an extraordinary interest in the highly ascetic young man from the West.

Mr. Hutchesson, now Phra Akkappa Sanno, was born in England and was educated there. It is understood that he was adopted when an orphan by Mr. J. F. Hutchesson, who came out to Siam to join the staff of the Ministry of Justice in 1928. The elder Mr. Hutchesson has taken more interest than the

average European adviser in the life and customs of the Siamese people, and his son followed the same course. It is said that a visit to the Temple of the Emerald Buddha and to other wats in and near Bangkok produced a quick response in the young man and his interest in the Buddhist religion really grew out of these visits. He is said to have mastered the difficult Makoth and Pāli languages as well as Siamese.

A priest, Phra Thongkam Bhagnukrok, who knew the English language himself, took an interest in the young man before this study of the ancient languages began and taught him the cardinal virtues of the Great Teacher who is the founder of the Buddhist faith. In the beginning of 1929, young Hutchesson made the acquaintance of Chao Khun Prohm of Wat Rajapradith and his interest in the religion became from that time on less a mere interest and more a purpose in life, it is said.

Last year the young man went to England for a vacation and it is said that this was arranged in order that he might decide, in the surroundings in which he grew to manhood, whether he wished to remain there or to return to Siam.

He returned four months ago and expressed his desire to become a full-fledged Buddhist priest.

Since his return he is said to have resided with Phya Arirudha Deva and to have been seen often in the compound, dressed in panung and white coat, conversing with his Siamese friends. However, when approached by a reporter on the subject, the Chao Khun said he knew nothing whatever about it.

From a Siamese Paper.

MR. TOMIMARO HIGUCHI

The Japanese Artist.

From a biographical note by M. C. Dey, Principal, Government Art School, Calcutta :—

Mr. Tomimaro Higuchi was born in March 1897 in Osaka, Japan. In 1911, he started to study painting under Mr. Tsunetomi Kitano, the great master of "Ukiyoe" School. In 1914, his works were exhibited for the first time at the 9th Art Exhibition of the Department of Education, and were much appreciated by the public. He became well-known as a painter at the early age of 17. Since then, he exhibited his pictures five times in the "Teiten"—the Exhibition of the Imperial Art Institute. Then he entered the Japanese Art

Institute, and his paintings were represented six times in the "Inten"—the Exhibition of that Institute. He received the "Shoreisho"—the highest honour—in the "Inten" held in Tokio this Spring, and is now one of the members of the committee of that Institute. He was appointed as an instructor of "Hakuyosha" Art School of Osaka, as soon as it was established by Mr. Tsunetomi Kitano, his master, in 1923. The school is now under Mr. Higuchi's control.

The main object of his present tour is to collect materials for his exhibits in the "Inten" and his own exhibitions to be held in Japan in the coming Autumn. It was his long cherished desire to see the Buddhistic Arts and the customs and manners in India, and he is already amazed at the grandeur of the Buddhistic Arts and the abundance of materials for painting available in India.

The object of this exhibition is to represent, before the Indian public, the modern art movements of Japan, by his own paintings and also his friends' brought by Mr. Higuchi, numbering about sixty. They are small in size, but are the fruits of earnest efforts by each artist to introduce real modern Japanese paintings to the Indian public and include first class painters of different schools and bodies of artists, now existing in Japan.

At the present exhibition Mr. Higuchi has reproduced the style and form of an art exhibition in Japan as far as possible. Mr. Higuchi has presented to the Government School of Art, Calcutta, a picture entitled "Girl" painted by Miss Sumie Sadakane, a promising artist of "Teiten" school, as a remembrance of his visit to India.

FINANCIAL

MULAGANDHAKUTI VIHARA FUND.

Previously acknowledged Rs. 78,375-5-10. Collected by Jangbir Lama, Assam :—Dal Bahadur Tamang, Sadiya, Rs. 30/- ; Mansing Tamang, Rs. 20/-. Total Rs. 50/-. P. Narayana Swamy Pillay, Nagpur, Rs. 3/- ; Hai Chao Yin (Through His Holiness Tai Hsu), Shanghai, Rs. 1000/- ; S. N. Barua (April), Rs. 5/- ; A. G. Grant, Rs. 9/4/- ; Sarat Chandra Choudhury (May), Yamethin, Rs. 10/- ; U Ba Kin, Magok, Rs. 10/- ; Maung Ohn in memory of his mother Daw Pan Thet, Thonze, Rs. 25/- ; W. Don Esanis Appu, Rs. 5/-. Collected

at Sarnath, Benares :—Students from B. H. U., As. -/8/- ; Babu Singh Sardar, Kurseong, Rs. 2/- ; Miss Dick Doma, Re. 1fi- ; Mrs. Gompu, Re. 1/- ; M. G., Rs. 2/- ; Mrs. Arming, Re. 1/- ; Tashi Tanbu, As. -/8/- ; A Chinese pilgrim, Re. 1/- ; Samdon, As. -/8/- ; European Visitor, Rs. 2/- ; European Visitor, Re. 1/- ; M. A. Peiris, As. -/10/- ; Ganga Charan Lal, Lucknow, Rs. 2/- ; Miss William Arnold, Rs. 10/- ; A Visitor, Rs. 2/-. Total Rs. 27/-. Sarbananda Barua, Simla, Rs. 5/- (May) ; Wee Siak Leng, Singapore, Rs. 11/- ; Sarat Chandra Choudhury (June) Rs. 10/- ; F. Wilson, Rs. 13/4 ; "J. F." Rs. 13/4 ; Tenjoong Sardar, Ghoom, Rs. 25/- ; Dr. Sir Jivanji J. Modi Kt., C.I.E., Bombay, Rs. 11/-. Grand Total, Rs. 79,608-5-10.

For Frescoe work Mr. B. L. Broughton, Rs. 2,000/-.

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the Month of April, 1931.

RECEIPTS.

	Rs.	A.	P.
Dr. N. N. Roy—Establishment for March	4	0	0
S. N. Barua—membership fee for 1931-32	5	0	0
Irchan Sardar—donation	1	4	0
Telephone charges ...	0	2	0
Rent of Hall	26	0	0
Wesak celebration ...	101	8	0
Interest for March from Sk. A. Ganny ...	250	0	0
Suspense a/c. F. Sammen	1	12	0
Book Agency a/c. Sale of books ...	65	10	0
	455	4	0

EXPENSES.

	Rs.	A.	P.
Postage & Telegrams	23	2	6
Charity :—			
2 Poor women ...	2	0	0
Buddhadevasevasram	7	8	0
Wimalananda a/c. ...	16	8	0
Miscellaneous ...	44	4	6
Printing	50	4	0
Repairs	52	0	0
Remington Co. ...	40	0	0
Telephone charges ...	14	10	3
Electric bill	26	12	0
Legal charges ...	31	10	0
Wesak a/c.	74	12	0
Devapriya a/c. ...	40	11	0
Visit to Sarnath ...	60	6	9
Salary & allowances :—			
Calcutta	120	4	6
Sarnath	55	0	0
Gaya	25	0	0
Debising's Pension for 5 months ...	60	0	0
Old Darwan ...	5	0	0
Sugata Kanti ...	30	0	0
Bolpur Bhikkus a/c. ...	40	9	0
Food a/c.	151	11	3
Book Agency a/c. Purchases ...	50	5	0
	1,022	6	9

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the Month of April, 1931.

Receipts.	Rs.	A.	P.	Expenses.	Rs.	A.	P.
Subscriptions	76	4	1	Stamp	23	3	0
				Paper	43	11	6
				Petty Exp.	0	8	6
	76	4	1		67	7	0

MAHA BODHI SOCIETY.

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RECEIPTS.

	Rs.	A.	P.
Interest from Sk. Abdul Gunny for April 1931	250	0	0
Rev. Dharmapala being interest from N. C. Mallik	208	5	6
Library a/c. Calcutta Corporation grant for 1931-32	25	0	0
House rent advance for June from A. Nawab	100	0	0
R. A. Davit Perara, Colombo	10	0	0
Wesak Donations ...	101	0	0
M. B. Book Agency sales	46	5	0
Telephone charges ...	1	8	0
Rent of hall	10	0	0
	752	2	6

EXPENSES.

	Rs.	A.	P.
Wesak Celebration payments	103	12	6
Stamps	10	4	0
Goods	28	15	0
Book Agency a/c. Stamps	3	4	6
Book Agency a/c. Purchases etc. ...	2	14	0
Devapriya a/c. ...	9	8	0
Sarnath a/c. Train fare etc.	30	5	6
Telegrams	3	15	0
Charity—			
2 Poor women etc. ...	2	4	3
Buddhadeva Sevasram	7	8	0
Beniapukur House a/c. M. L. Kaviraj for electric inst. ...	36	12	0
,, a/c. Glasses ...	1	14	0
Travelling	1	12	6
Broughton a/c. paid to Mr. Robertson ...	50	0	0
Salaries & allowances :—			
Calcutta M. B. S. ...	221	10	6
Sarnath	55	10	0
Gaya	25	4	0
Old durwan pension	5	2	0
Sugata Kanti ...	30	0	0
Library a/c. Purchase of books etc. ...	26	4	0
M. B. S. Printing bill ...	3	8	0
Telephone Corporation (April)	13	12	10
Calcutta Electric Corporation	26	15	0
Vihara a/c.	0	11	0
Wimalananda a/c. ...	9	1	6
Stationery	4	1	6
Miscellaneous ...	17	10	9
Food a/c.	89	2	6
	821	14	10

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RECEIPTS.		Rs.	A.	P.	EXPENSES.		Rs.	A.	P.
Subscriptions	...	46	6	0	Printing bills	...	252	4	0
					Stamps etc. ...	...	42	11	6
	Rs.	46	6	0		Rs.	294	15	6

	Rs.	A.	P.
Majjhima Nikaya	7	0	0
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O. P.—Out of Print.



THE VENERABLE ANAGARIKA DHARMAPALA.

Whose long cherished desire to enter the Bhikkhu Order was fulfilled on Monday the 13th July 1931 when the Very Revd. Boruggamuwe Rewata Maha Thera, of Ceylon, ordained him at Holy Isipatana, Benares. He Assumed the name of "Sri Devamitta Dhammapala" and will be known by this name henceforth.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदिकल्याणं मज्झेकल्याणं परियोसानकल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXIX] AUGUST, B. E. 2475 / C. E. 1931 [No. 8

ASAD FULL-MOON FESTIVAL SONG

BY S. C. MOOKERJEE, BAR-AT-LAW.

(Translated into English from the original Bengalee by K. P. Khaitan, Bar-at-Law.)

(1)

O Kindred souls, where'er you be,
Come hither, I invite :
This Asar time, the full soft moon
Hath drenched the world to-night.

(2)

Resplendent is the day of days
When first the wheel was set—
The Wheel of Righteousness, when first
The Band of Bhikshus met.

(3)

Chorus : Come and join, come and join
Lord Buddha's festival :
Be one of heart and mind,
United in this Hall.

(4)

The Man who loved the wide wide world
And every form of life,
The Hero who the flag unfurled
Of peace from hurt and strife,
The Sage who brought to light again
The path of perfect rest,
The Saviour who redeemed the souls
By age and death opprest,
The Prince who left, to serve the poor,
His princess, child and throne,
Who, bowl in hand, from door to door,
Begged for hearts alone—
Chorus : Him remember, Him remember :
Rally one and all :
Come and join, come and join
Lord Buddha's festival !

INTRODUCTION OF INDIAN RELIGION AND CULTURE TO JAPAN*

BY MR. M. HARA, CONSUL FOR JAPAN.

Mr. President, Ladies and Gentlemen ;

I feel very grateful to you to be favoured with the privilege of attending this gathering and to say a few words on this memorial day of our Lord Buddha.

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* A lecture delivered at the Sri Dhammarajika Vihara on the Dhammacakka Festival day.

About a month ago, on the opening day of the Exhibition of the Japanese paintings at the Government School of Art, I told the audience a story about two prominent persons of your country who came over to Japan about 1,200 years ago, and helped our then Emperor Shomu-Tennoh in inaugurating Todai-ji Temple and that world-famous colossal Buddha Statue of Nara. The story begins in the early part of the 8th century when one of your countrymen named Bodhisena, a high Brahmin priest, was on his way to China on board a Persian junk. When the junk was sailing off the coast of Indo-China, he rescued an Indian philanthropist and musician Buttetsu who was adrift on high seas while fishing pearls. Buttetsu was from Lummie, a town then prosperous in Indian colony in Indo-China, named after Lumbini the place in present Nepal where our Lord Buddha was born. In those days Indian colonies flourished in Cambodia and Cochin-China, that famous Angkor Temple being built by Indian Buddhists in those colonies ; and they with other colonists in Malay Peninsula, Sumatra and Java established the so-called Indo-Malayan civilization. Bodhisena persuaded Buttetsu to join him in proceeding to China in search of Bodhisattva Manjusri, or Monju Sosatsu, a God of Wisdom next to the Lord Buddha.

It was then a prevalent belief among the Buddhists in India that Manjusri had gone to the Far East, so that many Buddhist priests went to China to approach the God. Those two pilgrims left their ship at Ningpo, near Shanghai, and marched on to Mount Seiryo, where Manjusri was said to have kept a monastery. But to their disappointment, when they reached the Great Kegon Temple on that sacred mountain, they were told that the God went to Japan. Now they met a Japanese Buddhist priest named "Rikyo" at Yanchow, who had been sent by Japanese Government for study in China. China was then at the zenith of the most pompous period of Tang Dynasty, while Japan was at the threshold of her brilliant civilization of the Nara Period in her history. The Japanese Ambassador, Lord Hironari had been stationed at

that time in "Si-an," the capital of the Chinese Empire. At that time when Bodhisena met the Japanese priest, the Japanese Ambassador was just leaving China for Japan, accompanying such prominent persons as "Kibi-mabi," a very able man who had established new legislative, military and educational systems for the government under Emperor Shomu-Tennoh, Buddhist priest "Gembo," superintendent priest of Kofuku-ji temple, Lord Enshin, Chinese scholar to be appointed the President of the University at Nara, "Do-ei," a Chinese Buddhist priest who would lecture on Buddhistic scriptures at the above university. Now added to the above list, we found Buttetsu, a master musician from Lummie, the Indian Colony, and Bodhisena, Brahmin priest from India. When the ship carrying those envoys from Japan's friendly nations, entered Osaka Harbour, Saint Gyoki, the highest Japanese Buddhist priest at that time welcomed the party, a band from Shitennoh Temple playing sacred music to welcome them at Nara, those two Indian guests were entertained at Saint Gyoki's temple. They were so much delighted that evening as they thought that this Saint Gyoki was no other person than Manjusri himself, so Buttetsu sang a beautiful Indian song, beating time with the chop-sticks which were given him for eating Japanese food. Emperor Shomu-Tennoh granted them the rank of the highest priesthood and awarded gorgeous kimonos, large manor lands and let them live in Dai-anji Temple.

When the famous colossal Buddha statue of Nara was completed Bodhisena opened the eyes of the Buddha or unveiled the Statue, and presided over the grand mass for the dead. Buttetsu conducted the Imperial band at the ceremony. Emperor Shomu-Tennoh, Saint Gyoki, High priest Ryoben, High priest Bodhisena, and Chief Court-musician Buttetsu are the five names which were inscribed in memory of all the founders of Todai-ji, the head temple of Japan and that Giant Statue of Lord Buddha at Nara.

Bodhisena introduced to Japan not merely Buddhism but

also Sanskrit language. A Sanskrit grammar compiled by Bodhisena had been in use until the period of Tokugawa Shogunate. Many Indian words were adopted by Japanese which we can point out in our language daily used at present.

Buttetsu taught the Indian music or Lummie music ; and the music named Taihei-gaku, or "music of universal peace" composed by Buttetsu for the use at the opening ceremony of the Toda-ji, and colossal statue of Lord Buddha, in 752 A.D. is still kept and played in its original form by our orchestra of Imperial Court.

We, Japanese, will never forget the incalculable service which those two Indian notables and several of their followers have rendered to our country by introducing Buddhism, and through Buddhism the material civilization then prevailing in India. The development of the Japanese civilizaton in ancient times was only possible by virtue of Buddhism ; the ancient sculpture, painting, architecture were all Buddhistic arts. The ancient writers owe their classical works to the Buddhistic ideas. During the age of Civil Wars i.e. between 1200 and 1600 A.D. Buddhism served as the guardian of learning and art and the emancipator of the human mind in distress. That world-famous "Bushido", i.e. Japanese "samurai's" code of honour, which is esteemed as the fundamental moral power of our nation, is also moulded with the aid of doctrines or precepts of our Lord Buddha. The ancient high ranked Buddhist priests opened remote regions of the country, built roads and bridges and led the people in the work of social welfare. They brought many useful plants and food from our neighbouring countries for instance tea, "takuan" or pickles, and "Ingen" or Harikot beans and so forth.

Owing to the indefatigable efforts of the high priests of ancient times Buddhism was brought to the very heart of the Japanese nationals. Worship of our Lord Buddha is a part of our daily life and the Lord's precepts are the guiding spirit of us all. Really the belief in Lord Buddha is

universal among our people, and we may say, we are all born Buddhists and not converts.

The organisation of temple and priesthood and their educational system are perfect according to the respective sects. In Buddhistic scriptures, our country now possesses some 30 copies in various kinds of Issai-kyo, or Complete Scriptures written in various languages such as Sanskrit, Manchurian, Chinese, Mongolian, Tibetan and so forth. Various other kinds of holy scriptures are kept in many Buddhist temples in Nara and Kyoto, many of those temples having been built between 700 and 1200 A.D. and the study of those scriptures has been continuously carried on since those ancient times. The genuineness of some of those scriptures which have been kept in the centuries-old temples in our ancient capital was sometimes suspected as similar works were not traceable in China, although Buddhism itself had been introduced to Japan from India mainly through China and Korea. But, since the same kinds of scriptures which we find in India and Japan were unearthed at the excavation of the cave temples at Tong-kuh in Central Asia by French Archæologists some years ago, the controversy as to the originality of those various scriptures stored in Japan was terminated.

Now in the scientific circles of the world, the supremacy of Japan as the most important place for the study of Buddhism has been firmly recognised as the country holds almost all kinds of Buddhist Scriptures, and the study of those scriptures is much advanced, as the Japanese scholars are well trained in reading Chinese and Sanskrit Classics and highly trained in interpreting religious and philosophical sides of Buddhism. I am not telling you an untruth if I say that Japan is the land where Buddhism reached its highest attainments ; indeed, in belief, organisation and study we have fostered this religion of our Lord Buddha to the present level of completeness by virtue of our national aspirations and efforts for the past twelve centuries.

Since the great war, the eyes of the spiritual world have

been turning to the supreme idealism in the doctrine of Buddhism. Religiously and philosophically Buddhism regained its by-gone supremacy after centuries of obscurity. The Buddhistic arts and literature, the products of its civilization are now highly esteemed by all people and those world famous scholars of Buddhism naturally began to focus their interest on Japan.

Several years ago late Sir Charles Eliot, the great British diplomat and scholar resigned his post as His Majesty's Ambassador at Tokyo and settled in Nara, Japan, for the study of Buddhism. It was Sir Charles himself who so vehemently urged and recommended the publication of the "Issai-kyo," or the complete Buddhistic Scriptures through the study and compilation of the numerous old scriptures stored in our country. This great task has been started by Dr. Takakusu Jyunjiro and the work is still incomplete after spending so far more than two million yen. Dr. Zolf, former German Ambassador at Tokyo, and the President of German-Japanese Cultural Society who is better known as the great scholar of Sanskrit, also advocated the publication of the Complete Scriptures. The Maison Franco-Japanaize, Tokyo, is now compiling the French-Japanese Dictionary of Buddhistic words with the co-operation of Japanese and French Scholars.

Baron Steel Hornstein founded an institution in Peiping, or Peking, for the research of Buddhism, in co-operation with Boston and Harvard Universities and the study of Buddhistic scriptures is now in progress with the assistance of Japanese scholar Dr. Narita and several Chinese scholars.

The Japanese-American Cultural Centre established in New York in 1929, to the formation of which I myself had contributed my humble assistance while I was stationed there has as its aim—the furtherance of the enlightenment in the Buddhistic ideas among the American people.

You will now well understand how profoundly I was moved when I was approached by the people of the Maha Bodhi Society for inviting the participation of the Japanese

Buddhists at the opening ceremony of the great Mulagandha Kuti Vihara, which will be completed coming November in the 2520th year of our Lord Buddha by the most pious and devoted Ven. Anagarika Dharmapala, the founder of this Maha Bodhi Society.

In the name of our Lord Buddha, we feel rather grateful for your feeling of brotherhood in extending your invitation to our Buddhists at the coming memorable occasion at the holy site at Isipatana, Benares.

If the Buddhist priests and scholars in India for ever co-operate with those of our country,. and through them with those of the world in promoting the study and enlightenment of Buddhism, the supreme religion, philosophy and literature, we may doubtless expect an infinitely valuable contribution to the spiritual and scientific elevation of the world. And only by such spiritual enlightenment of the people of the world, I believe, everlasting goodwill and eternal peace among the nations of the globe can be secured. I thank you very much.

BUDDHIST PILGRIMAGE

By Mr. B. L. Broughton, M.A. (Oxon.)

(Continued from page 309 of the last issue.)

After a journey of a few hours we reached Balrampore which is the nearest town to Savatthi. Balrampore is the seat of a petty rajah, and Mr. Sahgal a clerk employed in a government office of the state and an ardent Buddhist had made arrangements for us at the rajah's resthouse, but on arrival at the place we found we were expected to sleep in tents in the grounds. As the weather was still very chilly we had perforce to decline this and drove off to the dak-bungalow where we fortunately encountered Mr. Sahgal himself who proposed to take us to the Burmese pilgrims' rest-house, a suggestion with which we complied most readily.

Our drive was accomplished on an *ekka,* a vehicle con-

sisting of a board on two wheels with a canopy supported on four upright posts to which the riders have to cling to avoid being jerked off on to the road. Personally, I much prefer a bullock-cart. The Burmese rest house is in charge of Ven. U. Ahsaya, a Burmese bhikkhu, who lives there with his sister a bhikkhuni and his children, for, Ven. U. Ahasaya was a family man who entered the Sangha after the death of his wife. The Ven. bhikkhu was away in Burma at the time of our visit, but his sister did everything in her power to make our stay comfortable. Adjoining the rest house, is a reading room library, and a fine shrine in the Burmese style. A large annexe is in course of construction but the progress of the building is hampered by lack of funds. Any Buddhist visiting Balrampore could not find a better sowing ground of merit than contributing to this work.

Mr. Sahgal is a most devout Buddhist, indefatigable in his work for the Dhamma, and he is training his numerous family in a thorough knowledge of their Faith, a better education he could not give them. Would that his good example were followed by other Buddhist parents. His two youngest boys, aged respectively eight and ten are intended for the Sangha, and should make excellent bhikkhus. In the evening Mr. Sahgal brought these two boys to the rest house to recite passages from the Hindi translation of the Light of Asia, which they did excellently. Their father then catechised them on points of Dhamma, and their answers showed that they had been thoroughly well grounded. Mr. Sahgal certainly understands the principle of educational psychology, viz., that proper understanding of the greatest thing in life cannot be inculcated too early, for if young minds are thoroughly imbued with the Dhamma the best results are bound to ensue.

Ven. U. Ahasaya is studying Hindi with a view to propaganda, and Mr. Sahgal is planning to establish a branch of the Maha Bodhi Society at Balrampore, and has already the promise of a site for erecting buildings. I have good hopes

that before long there will be a Buddhist community at Balrampore.

The following after-noon, Mr. Sahgal took us to the zoological gardens the property of the rajah, where there is quite a good collection of exhibits, including some fine tigers. We then visited the palace, a structure which looks imposing although only stucco-fronted. The interior is furnished partly in European style ; in one room hung the portraits of Balrampore's rajahs, including the present ruler, a handsome youth of seventeen now pursuing his studies at Mayo College. A large Hindu temple adjoins the palace, but we were unable to see the interior as the place was locked up and the curator absent. We then drove round the town in one of the rajah's carriages. Balrampore is a prosperous looking Indian country town, and it was a relief to see evidences of at any rate decent comfort after the miserable penury of Bihar.

Next morning we set out in company with our good friend to visit the ruins of Savatthi about seven miles distant.

The first part of the journey, which we accomplished by motor, lay along a road passing through a thick jungle in which not only deer but tigers and leopards abound. Leaving behind the jungle tract we came upon open country with low bushes and only occasional tall trees. Here are the ruins of the famous Jetavana. Adjoining stands a tree said to have been planted by the Ven. Ananda. Not much more than the foundations and a few roofless rooms of Jetavana survives but nothing can take away from the sacredness of the spot which has been bestowed upon all the Buddhas.

We motored as far the Dharmasala which has been erected by the Ven. U. Mahinda who rested there with some other Burmese priests.

At the Dharmasala we took an elephant to visit the inner city.

The remains of the city wall are now but a ridge of earth, and beyond this is a stretch of ground thickly over-

grown with bushes, but the curious uneven appearance of the surface seems to indicate the presence of ruins. This piece of ground should yield a rich harvest to the excavator. Continuing our way more than a mile we saw the remains of the palace of King Pasenadi and Queen Mallika ; two ruinous towns on mounds.

The rural scenery of fields and trees now possesses the spot where in the Buddha's time stretched the streets of a vast city with countless multitudes of citizens. So few traces remain of Anatha Pindika's house of seven storeys, not even the site can be identified ; the vast city has vanished almost as if it never had been.

But here, as we looked over the quiet fields bright with the sun, I was again conscious of an atmosphere of peace and rest ; it seemed as if the devas of the soil gathered around invisible but familiar and friendly, saying, "here you are in your own land, the land of the Buddhas by whose virtues all this soil has been permeated by the sweet perfume of peace and transformed spiritually into celestial jewels ; we are your protectors, accept our love, Buddhist."

After breakfast at the Dharmasala, we walked back to our car to return to Balrampore.

Here we visited the principal school which is maintained by the rajah and I gave an address on Buddhism, pointing out how Buddhism can be helpful to young India. The same evening I gave another address to a general audience.

The heavy thunderstorm had completely broken the weather, and that evening was so chilly that we were grateful for a fire on the verandah.

Next day was dull and cold with the threatening rain. It was the day of the death of the patriot martyr Pandit Motilal Nehru, and all shops were closed, everywhere one saw mourning processions with black flags. In a small country town like Balrampore one would scarcely have thought that such an event would have been noticed, but here was the

whole town joining in homage to the memory of a hero, who, born in a position where he might have enjoyed a life of unruffled but preferred to tread the hard Bodhisatta way of sacrifice for his oppressed compatriots.

At eleven o'clock we were due to have breakfast with Mr. Sahgal at his house. Mr. Sahgal himself came to fetch us and as his house was not far away, we decided to walk through the main street. Ascending a dark stone staircase we found ourselves in a fair sized room utterly devoid of furniture, or ornament save a Burmese picture of the Buddha. The scene was typical of the family possessed of so few material goods, their only blessings are spiritual for their faith in the Three Jewels might compel a Maha Thera to the regretful admission that he had not reached that standard.

I was touched by the obvious desire to please and to give us of the best they had. As I looked at the surroundings which a European would consider to be very plain, I reflected, out of such a home as this, with less of all that has value by material standards, but a-fire with faith in Buddha Dhamma and Sangha may perchance come the men who will change the world and rebuild it fairer than before. I have already mentioned that Mr. Sahgal's two youngest sons are to be trained as bhikkhus ; their birth is indeed auspicious, for they will grow amid realities and not delusions, no sycophant will assume a false respect to flatter them, and by wearing the robes they will have before them opportunities more glorious than those of the heir of an empire. How much happier are such boys born and brought up in surroundings where they will hear the Highest Dhamma, than the pampered child of some English servicewallah brought up to think himself "superior," and the people around him as a race of "niggers," whom he may treat as dirt—a cruel error for which he and his descendants may one day weep tears of blood!

As I was reminded of the lines of the Greek poet Aeschylus.

"The fire of righteousness in smoky homes
Shines unimpaired, honouuring the humble lot.
From gilded homes impure as earth she roams,
She turns her gaze to bless the pious cot.
The power of riches, falsely stamped with praise
Wins not her worship with its spurious blaze
Her judgments ever point to that far goal
To which she leads all things by sure control
Shaping the hour to suit the distant days."

Our kind friend, Mr. Sahgal had arranged another drive for us that afternoon in one of the rajah's carriages. We had only gone a short way down the street when one of the pair of horses shied at some object and became extremely restive. As the driver strove to hold them in a rein broke and the horses bolted. Opening the carriage door we leaped for our lives and fortunately landed clear. Some men ran up and succeeded in stopping and pacifying the horses, but after such a narrow escape from a serious carriage accident we all felt that we had had enough driving, and so went for a walk. Everywhere we saw mourning processions under the gray bleak sky which threatened rain ; all nature seemed to mourn over the death of one of India's heroes.

After tea we went for a walk beyond the town, but as darkness fell quickly we had little chance of seeing the country side, besides, heavy rain began to fall and we were glad to regain the shelter of the Dharmasala.

Next day, the weather was hopelessly wet, and as we drove to the station early in the morning in a motor, the rain fell incessantly, while heavy steam-like clouds blotted out the horizon and gave promise of a thoroughly wet day.

SAMKASSA.

Our next place of visit was Samkassa, the site of the Heavenly stairway.

We had decided to break journey at Lucknow where an Indian Buddhist gentleman had invited us to stay with him.

After breakfast at the railway station of Gonda, we took train for Lucknow. The weather showed little sign of improvement all morning, save that the downpour tended to subside to a drizzle. Our Indian friend Mr. Shiva Charan Lal met us at Lucknow station and took us to the Vihara, a small place with a pretty shrine, in the Burmese style. But with it all I could not feel as one should feel in a temple, an extremely ugly scandal connected with the place had left its bad influence. There is one Burmese bhikkhu in charge, who entertained our priest companion Ven. Dhammaloka and did his best to make our friend's brief stay as comfortable as possible. The rest of us had tea at the vihara, and afterwards I gave an address on Buddhism. With the exception of Ven. Dhammaloka we went to Mr. Shiva Charan Lal's house where we were to stay. During the evening we had a visit from an Indian bhikkhu of strikingly noble appearance. Our host told us that this venerable gentleman is most enthusiastic, and is moved to tears when, in his addresses he contrasts the glorious days of Buddhism with its present state. Happy it is to think that Buddhism is slowly but surely winning its way to the hearts of the Indian people.

Next day, which was wet and cold in the early morning gradually improved, and by the afternoon we were favoured with brilliant sunshine. In the morning we drove through the zoological gardens to the Museum, which contains many valuable and beautiful relics of Indian Buddhism's great days recovered from the ruins of Savatthi and Nalanda. Here were Buddha Rupas innumerable in various styles of art, early Indian, Gandhara and the more ornate grandeur of the Mahayana epoch. It is a pity that these treasures should be stored in the cellar which is liable to flooding in the rainy season. Opposite the Museum is the palace of the last Nawab of Lucknow who was deposed by Lord Dalhousie for misrule, and, incidentally, his territory was annexed to British India. One cannot help remarking on the number of Indian rulers who "misgoverned" during the viceroyalty of good

Lord Dalhousie ; it almost seems that by a benign but mysterious dispensation of Providence nearly all gadis were filled by scoundrels just then, doubtless in order that their benighted subjects might have the blessings of British rule. Any British imperialist will tell you so.

The palace is a low white building in the Mogul style, and is now used as the premises of a particularly exclusive European club. Lucknow is, of course, mainly a Muhammedan city, and contains many fine specimens of Moslem art, for we cannot but admit that India is indebted to Muhammed's followers for many a noble building.

After breakfast we went on a further tour of sight seeing.

We first visited the famous fort where the English were besieged in 1857.

Had we been British imperialists our hearts would have swelled with pride on the site of "a heroic defence" "where the path of dutv was the path of glory etc," but being Buddhist pilgrims we took a more temperate, and, dare I say it, a saner view. Doubtless the defence was heroic, although the defenders were defending what had been acquired by means which in a great number of cases cannot be justified by any standard of ethics.

It was "a gallant defence" no doubt, but there have been so many "gallant defences" in the long course of history—Egyptian and Assyrian garrisons doubtless made many "gallant defences" in their time, as did Ravana against Rama and his legions of Vanaras—as perchance did garrisons of Attanteans and Lemunians and of many other peoples of whom not a trace survives.

All these "battles of long ago" brought no happiness to any man and advanced the cause of humanity not a jot.

Let us hope that our species, growing wiser at long last will seek their ideals not in Lucknow and places with similar records over which hang the clouds of *dosa* and *moha,* but in Shambala and Kusavati, the cities of peace and harmony.

The most pleasing sight in the fortress was the number of

shrubs, bearing exquisite mauve-coloured flowers; a token of how kindly nature seeks to cover the scars inflicted by our poor hate-ridden humanity.

Much more interesting were the buildings of the former rulers, notably the palace built more than two hundred years ago by the good Nawab Asaf-ud-Dowlah as a relief work in time of famine.

Passing through a noble gate-way we entered a spacious court yard with a lawn of richest emerald in the centre.

On the right stands a fine mosque with tapering minarets, but this we were not permitted to enter. On the left was a cloistered walk, and directly in front the palace.

Ascending a flight of steps we entered a vast hall, beautifully decorated in white and calmlean blue, white from the roof hung chandeliers with glass lustres, a style which we imitated in Europe about a hundred years ago. At a high altitude were the small balconies placed at fairly frequent intervals from which the Nawab's ladies viewed the court revels. Now all is silent, as if to emphasize the Buddhist doctrine of impermanence, the splendid tomb of the good Nawab stands in the middle of the floor. It was pathetic to go back in mind some two hundred and fifty years (a mere fraction of the age of the earth, and to imagine the nights of revelry when the glass lustres of the chandeliers gleamed in the light of innumerable candles and lovely eyes, long since dust, looked down upon the plays and nautch dances in the splendid hall beneath. Now all has vanished, Lucknow is no longer the capital of a powerful kingdom, aliens possess the inheritance of Asaf-ud-Dowlah ; the hall of revelry is but a mausoleum. "Impermanent are all component things!"

To safeguard his harem in case of the capture of Lucknow by an enemy, Asaf-ud-Dowlah constructed as a refuge to the rear of the palace a wonderful labyrinth which was so efficacious that many years ago two European soldiers who wondered into its winding passages became lost, and the unfortunate men actually died of starvation. Since then, a

part of the labyrinth has been demolished, but even now it would be dangerous to venture without a guide through the dark narrow passages where an occasional opening affords a splendid view of the city.

Finally, we reached the roof, which is beautifully adorned with a carved parapet and butresses. Far below all Lucknow seemed stretched out like a carpet ; houses, mosques, palaces and gardens, and beyond the Goomti sparkling in the afternoon sunlight.

Among the remarkable sights in the palace I must not omit to mention the tazeas, curious constructions in tiers not unlike a Hindu temple car. Some are of wax and gaily coloured, one was of silver and of beautiful workmanship. These tazeas have a singular meaning. They are used at the Mohurrum Festival which is in honour of Hosein, the grandson of Muhammed who set out to recover his inheritance from the usurping Kalif Yezid I, but was defeated and slain at the battle of Kerbala. The head of the unfortunate Hosein was cut off and carried to Yezid who showed the baseness of his heart by striking it on the lips. The misfortunes and death of Hosein have powerfully seized the hearts of Muhammedans, for whom the young prince has become the type of the true martyr. Whatever our faith, it is impossible not to be moved by this story of a youth cruelly slain by a usurper and there can be no doubt that it holds up to the Moslem world an example resembling that displayed to us by the Khantivadin Jataka. Every Mohurrum festival is marked by extravagant passionate demonstrations of grief on the part of Moslems who lament and even gash themselves with knives in the frenzy of sorrow. The tazeas, many of which are constructed of wax for the occasion, are believed to be taken possession of by the soul of Hosein during the Mohurrum. At the end of the feast the tazeas, if constructed of perishable materials are solemnly burned.

We next visited another palace, passing on the way a beautiful town gateway and the quarters formerly inhabited

by the Nawab's harem. There would seem to have been quite a colony of these ladies.

The second palace, of later date is of fine architecture, but much smaller. It has a hall of beautiful inlaid tiles and in the central court a magnificent rose garden. As we were leaving I noticed two men carrying slung on a pole what seemed to be a box covered with white linen, I thought at first that they must be taking a case to the infectious diseases hospital. It was only a Muhammedan lady taking the air! To all upasikas I say, "sisters, be glad you had the merit to be born Buddhists."

For all the good she derived from her "airing," this Moslem lady would have done better to have stayed at home and stood by an open window. It is terrible to think how these poor women must suffer in both body and mind by being cut off from all physical exercise and contact with the outer world.

We now visited the portrait gallery which contained interesting things, such as portraits of former Nawabs of Lucknow. The portrait of the last Nawab is covered with a curtain, and for this the custodian gave us a curious explanation, which I merely repeat without vouching for its accuracy but leaving the reader to form his own opinion. Some years ago, an English lady visiting the portrait gallery was so suddenly overcome with passionate love at the sight of the portrait of the last incumbent of the throne of Lucknow, that she fainted. Since then, the portrait has been covered with a curtain to protect too susceptible ladies from the shafts of Kama! Looking at the portrait, I found it hard to understand the lady's infatuations, for the Nawab appeared extremely voluptuous, as indeed he was. If the story is true, we can only conclude that she had been one of his wives in a former birth, and the sight of his portrait awakened memories of rapturous passions! After a drive to the other side of the river and past the University buildings, we returned to our friend's house, for we were starting that very night for Sankassa.

I should mention that Sankassa, which is situate in the Farukhabad district is extremely difficult of access, and since the fall of Buddhism in India it is visited by very few. As we were to spend the whole of next day in the train, we took advantage of a long stop at Cawnpore to purchase provisions. The next day was dull and chilly with rain at frequent intervals.

Late at night we reached Shikhohabad, a junction from which we were to take train for Sankassa, but as no train was due before six in the morning we spent the night in the railway station waiting room, sleeping as best we could on chairs and tables. Rain fell heavily many times during the night, but in the morning the weather showed signs of improvement. Arrived at Sankassa, we were at some difficulty as to meals, but the kindly station master came to our assistance and provided good plain Indian pilgrim fare. Sankassa, once a great city, is now a very small village where there is no accommodation whatever. Our road lay over an open field past *dal* plantations and so on through narrow lanes passing a small village on the way. The village was of a different style from most I have seen in India, consisting of houses with thick earthen walls and rounded roofs, more in the fashion of North Africa.

The sky was cloudy, so that walking was made easier for us.

I must here correct a mistake under which I have laboured and have possibly misled others. Last Pavarana Day at Asokarama I waxed eloquent in my description of the celestial stairway with the Himalayas as a background. As a fact, the Himalayas are never visible from Samkassa, which is distinctly a flat district, there is no elevation which rises above the dignity of a hill.

At a farely remote distance in a westerly direction are some very modest elevations, but the immediate vicinity of the sacred site is a homely expanse of fields.

The country is well wooded and trees and groves are met with at frequent intervals. I have mentioned that each sacred place has its influence, nor is Sankassa wanting therein. Full of bright joy is that noble plain. Every Buddhist should visit it if he can, for here yet lingers some of the happiness of that wonderful night when men and devas intermingled and the threefold stairway linked the heavens and earth in a chain of celestial glory. The great Chinese pilgrims Fa Hian and Yuan Chwang both visited Sankassa, and record that in their days a temple was built over the site of the ladders of which some steps rising a few feet from the ground yet remained, but owing to the diminishing merits of men and devas they had changed to stone. The temple was an erection of King Asoka, who, according to Fa Hian, being curious to see the end of the ladder, caused earth to be dug down to the yellow springs, that is, until water was reached, but still could not discover the end of the stairway. I think the explanation of this wonder is to be sought in the mathematical theory of higher space. The celestial stairway was constructed from Mount Meru which is in a higher plane outside our three dimensional space and passed through our earth just as a plumb line being passed through a two dimensional plane would be visible to a being with a two dimensional consciousness only at the point where it passed through his plane, but the beginning and end being in the third dimension outside his flat two dimensional world would be invisible to him. So likewise the celestial staircase passed from a higher dimension through our space of three dimensions just as the plumb line in the case we have supposed, passed directly through the two dimensional surface.

It was therefore impossible for Asoka, confined like most of humanity to the three dimensional plane, to discover the end of the Stairway.

(To be continued).

PALI TEXTS IN THE CEYLONESE CHRONICLES

By Dr. Bimala Churn Law, Ph.D., M.A., B.L.

There are in both the Chronicles, the Dīpavamsa and the Mahāvamsa, interesting references to Pali texts affording very useful material for the history of Pali literature and Early Buddhism in Ceylon.

In the Dīpavamsa references are not only made to the Vinaya texts, the five collections of the Sutta Piṭaka ; the three Piṭakas, the five Nikāyas (they are not separately mentioned) and the nine fold doctrine of the Teacher comprising the Sutta, Geyya, Veyyākaraṇa, Gāthā, Udana, Itivuttaka, Jataka, Abbhuta and Vedalla, but also to the seven sections of the Abhidhamma, the Paṭisaṁbhidā, the Niddesa, the Piṭaka of the Ágamas and the different sections namely, Vaggas, Paññāsakas, Saṁyuttas and Nipātas into which the Dīgha, Majjhiṁa, Saṁyutta and Aṅguttara Nikāya are respectively divided. Mention is also made separately of the two Vibhaṅgas of Vinaya, namely Parivāra and Khandhaka, the Cariyā Piṭaka, the Vinaya Piṭaka, the Pātimokkha and the Aṭṭhakathā. We find further mention of the Kathāvatthu of the Abhidhamma, the Petavatthu and the Saccasaṁyutta. Of the Suttas and Suttantas separate mention is made of the Devadūta Sutta, Bālapaṇḍita Suttanta, Aggikkhanda Suttanta Asivisa Suttanta, Asivisūpama Suttanta, Anamataggiya Sutta, Gomayapiṇḍovāda Suttanta, Dhammacakkapavattana Suttanta and the Mahāsamaya Suttanta.

Index of Pali Texts in the Dīpavamsa.

In the Mahāvaṁsa too we find numerous mentions of Pali texts. But, curiously enough, references to independent texts are much less comprehensive than that of the earlier chronicle; though mention of Suttas and Suttantas, mainly of the three Nikāyas, the Aṅguttara, the Majjhiṁa and the Samyutta, as well as of the Sutta Nipàta and the Vinaya Piṭaka are much more numerous. There are also several references to Jātakas. The three Piṭakas are often mentioned as important texts, but only the Abhidhamma and the Vinaya are mentioned by name, and that too only once or twice in each case.

INDEX OF PALI TEXTS IN THE MAHĀVAMSA.

WELCOME ADDRESS AND REPORT

READ AT THE WESAK MEETING.

BY MR. S. C. MOOKERJEE, BAR-AT-LAW, VICE-PRESIDENT, M. B. S. CALCUTTA.

(Continued from page 309 of the last issue.)

If any religion born in India ennobled the motherland to such an extent as to make her the Instructress of the world on the one hand and on the other made her the holy land of pilgrimage it was and still is Buddhism.

On this day of all days let us not forget the work of those stalwart Buddhist missionaries of Buddha's own time, of Chandragupta and Asok and Kanishka's time.

12. In one of India's great Bibles The Geeta which seeks to harmonise between all the recognised pathways to salvation Jñan Marga and Karma Marga, both of which are blended in Buddhism find honourable mention. We as Buddhists have no quarrel with any Bhakti school of thought provided it is sinceie and not a mere formal bending of the knee or the folding of the hands. All that need be urged is follow Lord Buddha's advice to the Kalama Princes: "If upon

observation and analysis it be found conducive to the good and benefit of one and all then accept it and live up to it."

13. As between the Hindu and the Buddhist they are like the two hands of mother India, the cultural blood flowing in them being derived from the same Aryan fountain. Now this Aryan fountain has according to the needs and necessities of our country given birth to two distinct cultural streams one is Brahmanism and the other Buddhism. They are both our own home-made products like our home-spun Khaddar-cloth or like two cultural shields made in our national armory for our self preservation from being engulfed by foreign cults and foreign ideals.

14. Aryan India which was Buddhistic for a thousand years or more before the Musalmans came in, had to accept their contemptuous designation of "Hindu Kaffir India." Hindus had to put on then the Brahminic cultural shield for self preservation, for the light of Buddhism became suddenly extinguished by the destruction of its 5 universities of Taxila, Nalanda, Bikramsila, Odantapur and Jagaddal which were centres for imparting Buddhistic culture and training where thousands upon thousands of alumni flocked together to be educated in all the then Arts and Sciences, the whole of the country's educational system being in the hands of the Buddhistic order as Buddhism was the State religion.

15. Now Hindu India under the Moslems had to be divided up into very many water-tight compartments of diverse rigid castes, no doubt for self-preservation, as it had to make room for various non-caste Buddhists in the lower ranks making some touchable and others non-touchable. Under this new adjustment of the caste system Hindu India has gone on now for 700 to 1000 years as has been graphically described in Pandit Mahamahopadhyaya Haraprasad Sastri's great novel "Benair Meye" which I doubt not some of you have read.

16. In the course of centuries these lower orders of Hindus multiplied so enormously that it was not possible for

the highly aristocratic Brahman Priests to supervise their spiritual or educational growth or keep them economically sound under the altered conditions of things during the Islamic sway. National vicissitudes and economic drain for the up keep of Islamic army always on the war path for subjugating the country prevented any social amelioration or organisation being developed in the Hindu fold for giving relief to the lower orders which became a prey to the virulent proselytising influences both of the Moslems and that of the Cristians with the advent of the British for the sake of food and raiment when famine and scarcity stalked the land.

17. The result has been a deplorable depletion of the Hindu fold from its lower ranks. These Muslim and Christian children of mother India have largely multiplied. Strange to say that the Musalman element has proved to be more prolific than the Christian. To-day in Bengal holding a population of 45 millions over 60per cent. are Muslims. In other parts of India too the growth of the Musalman population has been enormous. Throughout India all told the Muslim population is over 75 millions. For electoral purposes India's name has been changed into Moslem and non-Moslem India. It is a defeat of the Brahmanic Hindu India all along the line for it has failed to keep up and maintain its cultural influence or its solid religious frontiers in tact.

18. The casteless Vaisnava movement of the 15th century as well as the casteless Sikh movement, the Brahmo Samaj movement respectively of the 18th and 19th centuries are direct revolts from the Brahminic orthodox fold though a legal fiction as regards succession keeps them still bound down to the category of Hindus. These are losses to the Brahmanic orthodox Hindu Society as such all the same.

19. The internal malady of the Brahmanic Hindu fold is that its ignorant and superstitious women's world is dominated by half educated Brahman priests fortified with the show of religious lore whose force is seen chiefly at the time of marriage or funeral celebrations, They cannot touch or influence the

growing intellect of our young men and girls who are more and more and in increasing numbers having good school education or University education. Hindu educated youths save and except that they philosophically go through marriage and funeral ceremonies are at heart wholly on the brink of atheism or agnosticism without any high moral or spiritual or religious ideal held out before them as a part of their training and education from their childhood, their ignorant mothers' blind faith making very little influence upon them. This must make a great deal of difference in the formation of character in our young men and women. All along the line Brahmanic Hindu India has failed in the upbrining of its youths and so has the Calcutta University and all the affiliated colleges and schools thereunder in this matter.

20. In America apart from Christianity the youths are made to salute their National Flag. In England they have their King and country and Natoinal flag apart from their state religion of Christianity. In Japan apart from Buddhism and Shintoism they have also their King and country and their National flag. These are some of the present day methods adopted by advanced civilised countries for keeping alive the fire of patriotism in the bosom of the young.

21. Thanks to Mahatma Gandhi the neglect of Brahmanic India in the formation of character in our youths is being amply rectified in the fervour for sacrifice and service in the cause of our national uplift and our National flag too has come to the front a great deal of late. But these have come with the jerk of a revolt without the foundation for them having been properly laid. Therein lies its weakness, as the fervour for sacrifice and service may disappear with the disappearance of the cause of the revolt or the disappearance of Mahatma Gandhi who focuses unto himself that spirit of sacrifice and service from the youths of this country in the political field.

22. My object in offering this friendly analysis of the weakness of the present day Brahmanic armour in Hindu India is to humbly invite deep thinking in the minds of the

leaders of the Hindu Society whether or not the time has come for that Brahmanic armour to be taken off to meet the exigencies of our National crisis and to make the Hindu Society put on once more its own home-spun armour of Lord Buddha namely Buddhism which in India did service in unfurling the flag of "Ahimsa," ceasing from cruelty, together with the motto "Liberty, Equality and Fraternity" for purposes of Nation Building long before the world had heard of those ideas from the French Revolution.

23. I do honestly believe that in this great national crisis of ours it is necessary nay incumbent upon the Brahmanic Hindu India to show social advancement on its part to the satisfaction of that International world which is in sympathy with India's aspirations for political advancement and of which our renowned national poet and philosopher Dr. Rabindra Nath Tagore may be regarded as a fully equipped representative. You may take it as an axiomatic truth that unless the Hindu social institutions are broad-based uprooting the dividing walls of the caste system the political advancement which we seek cannot but be ephemeral or may not be realised at all if we fail to move along the high road as indicated by the time-spirit in answering the national call for change, at the sacrifice of even of our lives if necessary.

24. Brahmanic Hindu India cannot be left isolated to wallow in its own mire. In the "Swarajist India" or in the "United States of Federated India" whichever we are liekly to get, Hindu India being numerically the strongest and therefore the senior-most partner has to see to its internal cohesion as well as to its land frontiers being left unmolested on the West and the East. To keep all quiet on the western front—you have got to be absolutely tolerant towards the Musalmans in the Buddhistic sense by placating them in every way educationally and economically in the spirit of sacrifice it may be. If you do not want internal conflagration you must be bold enough to carry out Mahatma Gandhi's injunction as regards the abolishing of "non-touchability". That must be a thing of

the past in India. On the East if you are a follower of the Buddha you will be recognised as a brother in all the Buddhistic countries in Asia where your Brahmanic Hinduism with any of its Gods and Goddesses has not had a foothold of recognition.

25. So I beg that you do seriously consider the matter of making a friendly move towards adopting Lord Buddha as your ideal national Teacher, Guide and Friend in shaping and moulding your rigid social institutions in such a way as to make the weak and divided Hindu India into a solid and united nation, yet in no way losing your ancient Aryan culture and tradition. In this effort you will have the heartiest co-operation and sympathy of the Buddhistic world as from the cultural standpoint—the Hindu and the Buddhist have sprung from the same Aryan mother whereas both the Moslem and the Christian cultures are derived from the Semitic School and are therefore wholly antagonistic to us.

26. Standing here under the relic of the Blessed One enshrined in the room above and being conscious of the fact that one-third of humanity taking shelter in his compassionate religion is offering its adoration to-night to the greatest of all human beings as their teacher guide and friend it is the proud privilege of your humble servant to invoke in his sacred name his blessings and love to all irrespective of caste colour creed nationality or sex:—May their wounds in the secret recesses of their hearts be healed, may the wounds of this world be healed, may the wounds of his mother-land India be healed, may there be peace and toleration between the Hindus and the Musalmans in this distracted land.

27. I am afraid I am taxing your patience too much. But there is no help for it as I have to place the Report of our Work in this Maha Bodhi Society before you. Before doing that I beg to draw your attention to certain very apt remarks on the duty of all Great Historic religions. On the occasion of the recent Bakrid Celebrations in the Muslim Mosque in London Mr. H. A. R. Gibbe of the School of Oriental Studies in an address on "Islam and Progress" ascribed Islam's great

vitality to its success in accommodating itself to new needs without surrendering fundamental religious convictions. He points out that all the Great Historic religions were now faced with the problem of explaining the spiritual truths of their religious experience in terms according to the intellectual out-look of the age and he appealed to Moslem leaders to consider as to how this problem was to be faced. The problem I have put before my Hindu brothers and their leaders is not very dis-similar to what Mr. Gibbe put before his Muslim audience. No religion can be allowed to rest on its old oars and stagnate without courting inevitable death. Even Buddhism cannot be an exception to that Universal Rule.

28. My personal view of the matter is that it is not possible always to demarcate what is purely religious and what is purely political or social. According to the acuteness of any problem, what is a strictly religious topic may be a political issue and what is a purely political or social question may be taken up so ardently as to attract unto itself all the importance of a religious controversy. I for instance do not agree that all political questions should be shunned by all the churches and that only the salvation of souls after death should be the subject matter of discussions in churches. My country's salvation from physical tyranny and bondage and economic exploitation may be so acute that it may be necessary to invoke the aid of my religious teachers and sympathisers and friends for their speedy intervention with the Government of the country regardless of the result of such intervention. I believe in the church militant, in the church vibrant with sympathy for its own flock and with strength enough behind it for fighting for justice and working for social uplift.

29. Now it may be interesting for you to know that our Maha Bodhi Society which came into existence in 1891 has been working from the Foster Memorial Building at the back of this temple since 1920 when that was completed as its Head Querters. Its chief work is to maintain the publication of its monthly journal "The Maha Bodhi" which has entered

the 39th year of its existence and to have Sunday lectures delivered here on some aspect of Buddhism, to maintain the Sanctity of the Shrine room where the sacred relic is ; to look after pilgrims on their way to and from Gaya, Sarnath and other Buddhist pilgrimage places.

30. We maintain a public library of Buddhistic and Historical books and a public reading room for news papers and magazines. For our public library the Calcutta Corporation is allowing from this year a grant of Rs. 25/- per annum. However small that sum may be, there is no doubt that the Corporation has acquired some merit by so doing and we beg to convey our adequate thanks to it.

31. The Calcutta University bent upon retrenchment has abolished its Pali Class for under-graduate students. To meet the demand for imparting Pali lessons some classes have been opened by us and we have every hope that these should be of some help to the students.

32. The construction of the new Temple at Sarnath which was started in 1922 has been completed save and except that the inside decorations are still in the hands of workmen. It is a magnificent building in stone and the opening ceremony will be taking place in October or November this year. It is expected that representative Buddhists from all parts of the world will be present on the occasion and take part in the sacred ceremony. The costs have come up to Rs. 1,10,000/- and that a further sum of Rs. 10,000/- will be necessary for fresco work. In this connection we are happy to announce that Mr. B. L. Broughton M.A. (Oxon) the Vice-President of our Maha Bodhi Society in London who is now our guest here and rendering us immense help contemplates donating Rs. 1000/- a month for some months upon his return to England.

33. It is our sincere desire to establish a Buddhist University on our own grounds near the new Temple at Sarnath. Such a University is a crying necessity for carrying on Buddhistic work on a proper basis. It will be imparting

Buddhistic psychological instructions in three grades. It will have a translation department on the lines of the British Pali Text Society as well as a publishing department. Further it will be the training ground for turning out fully equipped missionaries for going forth all over India for teaching and preaching the truths of Buddhism. It will be a venture in which we do submit we should be entitled to adequate grants and endowments from wealthy and at the same time sympathetic Hindu Rajas and Princes all over the country as well as from rich merchants and from the enlightened public. It will be a unique piece of cultural movement for India's national uplift.

34. An educational institution has already been started at Sarnath, since January last. Eight young Singhalese boys (called Samaneras) have taken up their residence there with Pandit Nadasara as the principal in charge. We are receiving applications from many more students for admission but want of accommodation there at present acts as a check on our desire to expand.

35. We maintain a free school there under the name of "Mahabodhi Free School" for the village boys at Sarnath and it is expected that we shall get affiliation to the District Board at Benaras soon.

36. For the study of Buddhism an institute has already been opened and a famous wealthy Advocate of the Lahore High Court, Pundit Sheonarain, has kindly presented his valuable library of Buddhistic works to that Institute. Further Rev. Toe Kay of China has promised to send to that Institute the whole of the Chinese Tripitaka.

37. At Gaya a new Dharmasala built at a cost of Rs. 12,000/- is proving to be of great help to the Buddhist pilgrims bound for Buddha Gaya which as you know contains the Mahabodhi Temple as well as the Bodhi Tree an off-shoot of the original Tree seated under which Prince Sidhartha attained supreme enlightenment and became the Buddha. These offer attraction to Buddhist pilgrims from all over the

world. There also we have started a primary school where some thirty students are receiving education.

38. At Madras a new Avasa or dwelling house has been built for the use of Buddhist missionaries. A Sinhalese priest is doing propaganda work at that place.

39. We have the regretful duty to bring to your notice the passing away of our great benefactress Mrs. Mary Elizabeth Foster at Honolulu on December 19th 1930. Her death is the greatest calamity that could have fallen upon our society. We have also the mournful duty to mention the sudden death of our esteemed friend and co-adjutor Dr. B. L. Chowdhuri a more sincere, upright and deeply patriotic gentleman can scarcely be found in our country. Our sympathies go out to Mrs. Foster's surviving sister and to Mrs. Chowdhuri.

40. You are aware I hope that a Buddhist mission has been established at 41, Gloucester Road, Regents Park, London, some two years ago. It did its work very successfully and was largely maintained by monthly donations coming from Mrs. Foster and from the private funds of the Ven'ble Anagarika Dharmapala. Now that Mrs. Foster has passed on and the Ven'ble Anagarika is in failing health the main British Mission has returned to Ceylon leaving some members to carry on the work of preaching there. The Vice-president of the British Mahabodhi Society Mr. B. L. Broughton M.A., (Oxon) is now in Calcutta. It is his intention to visit all the Buddhist countries in the East, in order to enlist the sympathy of the larger Buddhistic world in our London Mission work. His name has been already brought to your notice in connection with his intended donation to Sarnath temple.

41. At the suggestion of the Ven'ble Anagarika we have initiated the annual celebration of Sariputta and Moggallana day in memory of the two greatest disciples of Lord Buddha. It is our intention to continue to observe Mrs. Foster's birth and death days as usual.

42. Our sympathisers will easily see how very necessary it is that we should be in a position to start in Calcutta an

Institution for accommodating serious minded Hindu and Buddhist boys in a Hostel under the name of "Young Men's Buddhist Association" on the same lines as the Y. M. C. A. Looking round this Temple and the Avasa to the east of it, our friends will see how very much we are hedged in by low class Bustees on all sides. For our expansion, the acquisition of that Bustee Land is necessary and as our funds are not adequate for the purpose we have to appeal to wealthy sympathisers to enable us to carry out the meritorious project. We need scarcely say that our Mahabodhi Society exists wholly and solely for the purpose of serving the great Hindu Community by bringing to their notice the light of Buddhistic Culture based on purity of life and Brahmacharyya. In this work of ours Babu Susil Chandra Khasnabis M.A., B.L. is rendering great help by his voluntary services. We beg to accord him thanks.

43. Once more invoking Lord Buddha's blessings on you all and with sincere apologies for this lengthy address, which you have permitted me indulgently to place before you, for which I offer you my heartiest thanks I beg to resume my seat.

BUDDHA AND COMMUNAL WELFARE

By Shiva Charan Lal.

When the Lord was residing at Griddha Kuta (Vulture Peak) near Rajagriha, Ajatasatru (son of Bimbisara) king of Magadha, was planning an attack on the powerful tribe of the Vajjians. But before setting out on his expedition, the King sent his prime minister, Varsakara, to the Blessed one to enquire if his campaign against the Vajjians was going to succeed.

"Go to the Blessed one, please", said Ajatasatru to Varsakara, "and tell him my purpose, report to me, verbatim, on your return, what the Buddha says, for Buddhas say nothing which may be wrong or which may be profitably replaced."

When Varsakara reached the Blessed one, the Venerable Ananda (the Lord's step-brother) was standing behind the Lord, fanning him. The prime minister delivered his message and the Lord first addressed Ananda and then the Minister, of course, in each other's presence.

"Have you heard, Ananda, that the Vajjians hold full and frequent public assemblies?"

"So have I heard, my Lord," replied Ananda. "So long, Ananda," said the Lord, "as the Vajjians hold these full and frequent assemblies, they may be expected to prosper. So long as they meet together in concord, so long as they honour their elders, so long as they respect womanhood, so long as they remain truly religious, so long as they defend and support the holy ones, the Vajjians may be expected to prosper."

Addressing the Prime Minister, the Lord said:

"When I stayed, O Brahman, at Vaisali, I taught the Vajjians these conditions of welfare, and so long as they observe them, we should expect them to prosper."

The King's messenger bowed and took his leave. And then the Buddha enlarged upon the same theme and addressed the Bhikkhus in the Vihara thus:—

"So long, O Bhikkhus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord, and attending in concord to the affairs of the Sangha, so long as they, O brethren, do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested, so long as their elders practise justice, so long as the brethren esteem, revere and support their elders, and hearken unto their words, so long as the brethren are not under the influence of craving, but delight in the blessings of religion, so that good and holy men shall come to them and dwell among them in quiet, so long as the brethren shall not be addicted to sloth and idleness, so long as the brethren shall exercise themselves in the sevenfold higher wisdom of mental activity, search after truth, energy, joy, modesty, self control, earnest contemplation and equanimity of mind, so long the

Sangha may be expected to prosper. Therefore, O Bhikkhus, be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind and full of wisdom." (Paul Carus).

More sensible words on the subject of communal welfare were never spoken. It may be added, by the way, that the Buddha avoided prophecies, as much as he could, and that the statement made by him to the prime minister of Ajatasatru was never intended to serve as one. The two most notable departures from this declared principle of the Lord were, perhaps, his brief statements about his approaching Parinirvāna-made probably to forewarn and forearm the Sangha about the cataclysm that was to follow and the advent of Lord Maitreya, the Buddha to be. But these were matters of such exceptional importance, that the Lord had more than one valid reason to indicate the course of future events.

THE BUDDHA DAY IN HYDERABAD

(From a Correspondent.)

The thrice-blessed Buddha Day, sacred as the day of his birth, his illumination and his nirvana, was celebrated with enthusiasm in Hyderabad. That day at 5-30 in the morning Vaswani conducted a Divine service attended by a large number of men and women and gave a discourse on "The Blessed One." "A blessing," he said, "rests on this day. The Buddha pours his blessings this day upon all who seek and aspire. What gift shall we give him? What gift nobler than the sacred resolve to serve the Blessed One with deeds of mercy. Hate has broken the world: let us rebuild with the power of love!"

In the evening Vaswani addressed a crowded meeting on "Buddha the Liberator." Vaswani referred to the beautiful flower-ceremony with which the Buddha Day opened in Japan and Ceylon. Processions of men and women moved that day

to place flowers at the feet of Buddha. Continuing Vaswani said :—

A life of singular beauty and singular fascination! A Prince, he becomes a Bhikkhu. He renounces the palace and joins the Brotherhood of the poor. Heir to a throne, he lives on alms. He sees what the Buddhist books call the "4 signs." Witnesses to impermanence of the World! He sees an old man, a diseased man, a dead man, and a monk. And there enters into his heart a vision of dukkha, the world-sorrow. What is the way out of the World-Sorrow?—he asks. Life as it is lived makes him sad. Who is more sensitive to suffering than Buddha? Men are at a game of cards. They play for money, or pleasure or power,—for some time. Then they are seized by death. Is there no way of deliverence? He goes upon his great quest. He leaves the city quietly at night. He loves Humanity and so he leaves the world. He renounces the palace to go in search of a cure for the cruelties and stupidities of life. He meditates for years in a forest. He is tempted by Mara who promises him the earth's sovereignty. Buddha would have none of it. Buddha would be a servant of Humanity.

Born under a tree, Buddha receives illumination, also, under a tree. For years has he practised *tapasya,* with a vision in his heart of the World's Dukkha. Then there comes to him, under the Bodhi-Tree, a deeper vision,—a vision of the great Law which converted Dukkha into discipline and shows that the way out of sorrow is service and sacrifice. After illumination, he says :—"Among the nations I shall go." He leaves the forest to take the message of Wisdom to wandering Humanity.

His love conquers India. Her millions take their law of conduct from his lips. Village after village is converted. Robbers and courtesans and criminals are converted. Out of love for Buddha, India as a nation renounces meat-eating. Singular in the World's history, is this devotion of millions to

one man. India under the influence of Buddha's personality becomes a bearer to the nations of a Religion of Humanity.

"Among the Nations I shall go,"—said Buddha. And his resolve bore rich fruitage. His message penetrated to far-off lands ; it became the great Liberator of Asia. It became the first World-Religion. It inspired men and women to go East and West and North and South in witness of their Master. It created hospitals for men and animals in many lands. It initiated a New Renaissance in Japan. Japan owes her poetry and music and arts and crafts and philosophy, largely to Buddha's message. It is still the people's faith in Japan. It gave a new life to China. It travelled to Syria and Central Asia. It influenced the Order of Essenes in Palestine and various orders of Monks in Egypt. It travelled to Greece and there influenced the Pythagorean Brother-hood. It influenced the Philosophy of Stoics in Rome. And long before Columbus "discovered" America to Europe, Buddhist missionaries were at work in Mexico. In modern times, Buddha's message inspired thinkers and sages like Fuerbach, Schopenhauer, Comte and Emerson. Buddha has, indeed, been a World-Healer.

The essence of his message may, I think, be discerned in his very first discourse and again, in his parting words just before he passes into the Great Peace. At Benares is delivered his First Discourse. In it he expounds the doctrine of the "Wheel of Karma." Ye are sons of your Karma, Ceremonies and creeds will not save you. Right conduct is needed.

The great Law is wise and just and will not be bribed. Religion is Karma and Dharma. Again, lying on his bed between two trees and seeing that his beloved disciple Ananda is weeping at the passing of his Master, Buddha says :—"Weep not for me Ananda ! Hold fast to the Lamp of Dharma." And this Lamp of Dharma, as the life of Buddha shows again and again, is *maitri*, is *daya*, is love for all, is

fellowship with the poor. Buddha recognised no caste. Buddha recognised the sacred claims of all upon Humanity, of All Life. Buddha taught that *Bodhi,* wisdom was open to the poorest of the poor, the humblest of the humble.

REVIEW

The Comparative Catalogue of Chinese Agamas and Pāli Nikāyas. By Chizen Akanuma. (Nagoya, 1929, 8vo, pp. xvi+424).

The Nikāyas were translated into Chinese in the fourth and fifth Christian centuries, and in 1908, Professor Anesaki published a masterly analysis of these ancient versions in the transactions of the Asiatic Society of Japan. The plates of this remarkable essay were destroyed in the earthquake and fire of 1924, and when Professor Akanuma began his present index in Ceylon, even earlier than this, he could not find a copy. He afterwards found one in Japan but his work is independent of his great predecessor's, whereto he adds valuable matter. Thus, in the case of the Classified and Numerical Collections, Anesaki gave Chinese-Pāli only, whereas Akanuma gives also Pāli-Chinese. Thus, if one wishes to find a favourite sutta represented in Gunabhadra's fifth century version of the Classified Collection, he turns to this section and finds it. Take, for example, the charming scene where Moggallāno and three other disciples miss the Buddha and discover that he has gone on a visit to the world of Brahmā, whither they follow him one by one. In Akanuma's table of contents of the classified collection in Pāli, this scene is listed on p. 184, and the reference to the corresponding Chinese is given as Samyukta XLIV. 19. Now, Samyukta XLIV (translated from a lost Sanskrit text) is the Brahma Samyutta in Chinese (Samyutta VI in Pāli) and is found on p. 106. The names of the Samyuttas are not given in the Chinese text, but Anesaki supplied them from the Pāli,

Before the appearance of his analysis in 1908, he wrote to me on July 18, 1906: "I have at last succeeded in re-arranging the Chinese Samyutta." He had begun the work at Berlin in 1901. The Japanese printed edition which he used was really Korean, and differed from the Chinese older ones.

All Buddha-lovers are deeply indebted to him and Akanuma. The labour involved is enormous. It means that these scholars have had to master the contents of fifteen or twenty volumes in Pāli and Chinese, containing the Four Great Nikāyas with the suttas in a different order in the two recensions. As the plates of Anesaki's pioneer analysis were destroyed in the earthquake and fire of 1923, Akanuma's work has become more than ever necessary. We regret that he did not follow his great predecessor by adding the Dhammapada, the Iti-Vuttaka and such parts of the Sutta Nipāto as are found in Chinese. In the Taisho Tripitaka (Tokyo, 1924-1929, 55 vols., quarto) the Dhammapada is in Vol. 4 and the Itivuttaka in Vol. 17, the latter without the usual marginal references to the Pāli—I don't know why. Thus both books are separated from the Four Great Nikāyas, which fill Vols, 1 and 2. Late Sanskrit books are wedged in between the fourth and fifth Nikāyas.

Akanuma's preface is in Japanese. We hope that, in the next edition, he will reprint his English preface which appeared in *The Eastern Buddhist* (Kyoto, 1924). P. S. My copy (*viâ* Leipzig) cost $4.76.

A. J. EDMUNDS.

NOTES AND NEWS

DHAMMACAKKA DAY AT CALCUTTA.

On the 30th of June last the Mahabodhi Society of India celebrated, at the Dhammarajika Chaitya Vihara, Calcutta, the Dhammacakka Festival or the Anniversary of the First Sermon of the Lord Buddha at Migadaya, Benares. Early in

the morning the resident Bhikkhus of the Society assembled in the Shrine Room and recited and explained the Dhammacakka Pavattana Sutta or the Lord's First Sermon Floral wreaths were offered to the Stupa and the Buddha Rupa by those present. At 6-45 P.M., a public meeting was held under the presidency of the Hon'ble Mr. Justice Manmath Nath Mukerji, President of the Mahabodhi Society. Among those present were Mr. M. Hara, Consul for Japan, Mr. and Mrs. Nirmal Sen, Mr. C. F. Leo, Consul for China, Mrs. Leo, Dr. Lieu Yen-hon of China, Mr. Kiran Ch. Datta, Dr. D. R. Bhandarkar, Mr. Krishna Kumar Mitter, Mrs. Harding, etc. The meeting began with an opening song composed for the occasion by our Vice-President, Mr. S. C. Mookerjee, Bar-at-Law. After the administration of the Pansil (Five precepts) by Revd. Dhammaloka and recitation of the English translation of the Dhammacakka Pavattana Sutta by Mr. S. C. Mookerjee, Bar-at-Law, suitable speeches, eulogising the services of the Great Master to suffering humanity were made by Mr. M. Hara, Dr. Bhandarkar, Mr. Krishna Kumar Mitter, Revd. Sramana Saranankara and Mr. Kiran Ch. Datta. The beautiful speech of Mr. M. Hara, Consul for Japan, is published in this issue. The President, Mr. M. N. Mukerji delivered a highly impressive speech. He was lustily cheered when he said "In the annals of every nation there are red-letter days, but there are red-letter days for all nations. The day we are celebrating to-day was a red-letter day for all nations and every cultured man of the world ought to remember it as such." The meeting terminated late at night with a vote of thanks to the chair, moved by our Secretary, Mr. Devapriya Walisinha.

* * * * *

"Indian Social Reformer" on the Influence of Buddhism on Women's Status.

With reference to a short note written by Mr. Bhagat Ram (Ferozepore Cantt.) on "Lord Buddha as the great emancipator

of Indian women" and published in the 13th June issue of the Indian Social Reformer, the learned editor of the journal has made certain comments which are really curious. The learned editor says "Hindu scholars, not all of them orthodox trace *the lowering of woman's status* and the incidents referred to by our correspondent to Buddhist influence with its stress on the monastic as superior to the house-holder's life." Hindu scholars, orthodox or heterodox, are at liberty to hold well-reasoned opinions about Buddhism and we are not afraid of subjecting our religion and culture to a strict analysis. But we are sorry that the learned editor of the paper should count himself among the Hindu scholars who hold the above view, without any reasons whatever, about the influence of Buddhism on the status of women. The learned editor advances *reason* for that view. And what is that reason? He says "The fact is that Buddha's attitude to women, like Christ's, completely overlooked the physical attribute of sex and concerned itself with them purely as spiritual potentialities co-equal with man." Does the learned editor mean to say that attaching importance to the physical attribute of sex would raise the woman's status? Would it not on the contrary cause the physical differences between the two sexes to loom large before the public eye and cast in the shade the faculties and powers which man and woman share in common. Would it not really degrade the woman's status?

Whatever might have been the status of women during the early Vedic age, women's status was much lowered as Brahmanical Hinduism grew up and developed. Did not the followers and teachers of Brahmanical Hinduism attach too much importance to the "physical attribute of sex" and exclude women from many rights and privileges in religious and social matters? It is true that the Buddha looked upon women as "spiritual potentialities co-equal with men." This was why he preached his noble eightfold path even to women whom the society in His days looked upon as fallen. If there is any religion in India—which has spread through the joint

efforts of men and women, it is Buddhism alone. The lay followers of the Great Master followed and carried His spirit even in social matters. If the learned editor visits any Buddhist country like Ceylon, Burma etc., he will observe the truth of our observation. The Buddhist law-makers and jurists in those countries have conferred upon women all rights and privileges enjoyed by men. They have not like Manu prescribed perpetual tutelage of women nor have they deprived women of their legitimate share in the ancestral property.

The learned editor seems to have made those remarks in his unguarded moments. Buddhism in India has suffered much from misrepresentation by Brahmanical scholars, but time is soon coming when it will be proved beyond all doubt that everything about ancient India, of which the Indians can be really proud has Buddhistic associations. We have simply to tell the editor that truth—the whole truth and no distortion of facts will serve the purpose of a social reformer in India.

Ordination of the Ven'ble Anagarika Dharmapala.

On the 13th of July last the Ven'ble Anagarika Hewavitarna Dharmapala, Founder and General Secretary of the Mahabodhi Society was formally admitted into the Buddhist Order (Sangha) by Revd. Boruggamuwe Rewata Thera of Ceylon. The Ordination ceremony took place at Sarnath in the presence of Rev. H. Nandasāra, Rev. Sriniwasa and the Samaneras of the International Buddhist Institute and Mr. Devapriya Walisinha, Secretary, Mahabodhi Society. The Ordination name conferred upon Ven'ble Anagarika was Sri Devamitta Dhammapala. The suggestion for this formal ordination was made to him by the late Rev. Devamitta, High priest of Ceylon and Rev. Dhammapāla himself suggested his ordination name in grateful remembrance of the late High priest.

"Pabbajjā" (ordination) implies exclusive devotion to

the Buddha Dhamma. Those who know anything about Rev. Dhammapāla's past life and activities would scarcely regard this formal initiation as something extra-ordinary in his life. Real dedication of his life to the Buddha Dhamma occurred long ago. For about forty years, he has been working with exclusive devotion for the propagation and revival of the Buddhist faith. He himself says in the 1930 Wesakh issue of The Mahabodhi—"The inspiration to rescue the hallowed site at Buddha-Gaya came to me on the 22nd of January 1891 when I knelt before the Vajrasana under the shade of the Sacred Bodhi Tree where the prince Siddhartha won supreme enlightenment on the full-moon day of Wesakh 2519 years ago. On that memorable afternoon I surrendered my life to the Blessed Tathagata and unto this day I have served the holy cause with persevering energy."

Revd. Dhammapāla's renunciation in the cause of the Dhamma has been unique in the modern Buddhist world. A son and heir of a rich Singhalese merchant, he could have easily passed his days in luxury and comfort. But that was not to be. Early in his youth, Revd. Dhammapala sacrificed his worldly ambitions "for the gain of the many, for the welfare of the many and in compassion for the world." Wisdom of a saint and simplicity of a child have wonderfully mixed together in his character which will serve as a beacon light to the Buddhists for many generations to come. On the occasion of his formal ordination, the managing staff of the Journal offers him most sincere regards and wishes him a long and happy life to continue the noble mission of his life.

FINANCIAL

SARNATH SANGHAVASA.

The work of the above building will be commenced shortly as more accommodation is required at Sarnath

for bhikkhus and Samaneras. The building for which plans are ready will contain 15 rooms each costing about Rs. 600. The following ladies and gentlemen have promised to bear the cost of several rooms and we earnestly hope others will follow their noble example by contributing a room each. Each room will contain the name of the donor engraved on a piece of marble tablet.

DONATIONS RECEIVED.

		Rs.	A.	P.
Room 1.	Mr. P. W. Patiraja, Notary Public, Ceylon	400	0	0
Room 2.	Mr. J. M. Bandara, Korale, Ceylon	325	0	0
Room 3.	Mr. R. B. Ekanayake, Registrar, Ceylon	400	0	0
Room 4.	Mrs. E. L. Wijegoonawardene, Mrs. D. L. Jayatilaka, Mr. Charles de Silva, Mr. D. Wanigasekara, Ceylon ...	400	0	0
Room 5.	H. Don Andris de Silva, Beliatta, Ceylon	100	0	0
Small subscriptions—Mr. M. Malalgoda, Ceylon		5	0	0
Interest upto date		176	0	0
		1,806	0	0

MULAGANDHAKUTI VIHARA FUND.

DONATIONS RECEIVED.

Previously acknowledged Rs. 79,608-3-10. Collection by U Pe Kyin, Sagaing, Rs. 20 Collected by U Ngwe, Rangoon, Burma :—U. Ngwe, Re. 1 ; Mg O Chit, Re. 1 ; Mg Ba Tin, Re. 1 ; O Gulu Re 1 ; Lu Galay, Re. 1 ; Mg Chit

Sein, Rs. 7 ; Maung Nyoon, Re. 1 ; Ba Thet, Rs. 3 ; Sein Khine, Re. 1 ; Ngwe Ya, Re. 1 ; Aung Bwin, Re. 1 ; O Cope Yam, Re. 1 ; O Zee Yoon, Re. 1 ; T. Lone Tuck, As. 8 ; Soe Saing, As. 8 ; Tha Dun, As. 8 ; R. Raghaviah, As. 8 ; Total Rs. 18/- Sarbananda Barua (June), Rs. 5. Collected by Mg Saw, Mandalay, Burma :—Ba Nyun, Re. 1 ; Tun Maung, Re. 1 ; Maung Tin, Re. 1 ; Mg Chit, Re. 1 ; Taw U, Re. 1 ; Tha Su, Re. 1 ; Ba Pe, Re. 1 ; Mg Tin, Re. 1 ; Ba Khin, Re. 1 ; Mg Ba Hla, Re. 1 ; Mg Saw, Re. 1 ; Total Rs. 11. Collected by Poddie Singho, Australia :—Mr. A. Smith, 5sh ; Mr. A. Ryan, 2sh. ; Poddie Singho, 13sh. ; Total Rs. 13-4-0. Collected by Mrs. E. J. Koelman, Colombo :—E. O. De Fonseka, Rs. 10 ; Mr. G. J. Silva, Rs. 5 ; Anonymous, Rs. 2-8 ; A Buddhist, Re. 1 ; Mrs. E. J. Koelman, Rs. 3 ; Total Rs. 21-8-0. Collected by Mr. W. B. Navaratne, Colombo :— Mr. W. B. Navaratne, Rs. 5 ; Mr. M. P. Dissanayake, Rs. 2 ; Mr. D. H. Jayasinghe, Re. 1 ; Mr. M. M. Perera, Re. 1 ; Mr. W. B. Mendies, As. 8 ; Mr. C. S. Lotift, As. 8 ; Mr. K. I. Peris, Rs. 5 ; Mr. D. B. Ratnayake, Re. 1 ; Mr. M. Rajapakse, Re. 1 ; Mr. N. R. Wijeyakoon, Re. 1 ; Mr. M. E. Simon, Re. 1 ; Mr. T. M. Kalu Banda, As. 8 ; W. D. O. Appuhamy, As. 8 ; Total Rs. 20 ; P. A. Pieris, Marawila, Rs. 1,000. Collected by Mg Chan Tha, Kya-in village, Burma :—U Kyaw Hla, Daw Naw Wa & Sons, Mg Chan Tha, Mg Ngwe Khaing, Mg Ngwe Htan, Rs. 10 ; Maung Po Gyi, As. 4 ; Maung San Tint, As. 12 ; Total Rs. 11. Collected by Mg Ohn, Tharrawaddy, Burma :—Daw Hnin Yon, Rs. 3 ; U Kyaw Khin, Rs. 2 ; Mr. D. Sriram, Rs. 2 ; Maung Gyi, Rs. 3 ; Maung Ba Tun, Re. 1 ; Maung Nyan, Re. 1 ; U Kyaw Mya, Rs. 2 ; Maung Sit Lan, Re. 1 ; Maung On Pe, Re. 1 ; Maung Sein Hman, Re. 1 ; Maung Than Naing, Re. 1 ; U Ba On, Rs. 2 ; U Tun Aung Baw, Re. 1 ; Mr. N. C. Choudhury, Rs. 2 ; Maung Wan, Re. 1 ; Maung Po Chit, Re. 1 ; U Lwin, Rs. 3 ; U Tha Din, Rs. 2 ; Mr. L. Htin See, Re. 1 ; U Ba Thin, Re. 1 ; U Shan Shein, Rs. 2 ; U Ba Soung, Rs. 2 ; U Aung Nyein, Rs. 1 ; U Kyaw Nyein, Re. 1 ; Mg Tun Tin,

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MAHA BODHI JOURNAL.

Statement of Receipts and expenses for the month of June, 1931.

RECEIPTS.	Rs.	A.	P.	ERPENDITURES.	Rs.	A.	P.
By Subscriptions	71	10	0	Blocks	11	8	9
				Bholanath Dutt & Son for Paper	83	3	9
				Stamps	0	11	6
				Sri Gauranga Press Bill for Printing	120	6	0
				Envelopes	3	3	0
Total Rs. ...	71	10	0	Total Rs. ...	219	1	0

MAHA BODHI SOCIETY.

Statement of Receipts and expenses for the month of June, 1931.

RECEIPTS.

	Rs.	A.	P.
Charity Box Collection ...	32	11	3
Rent of Hall	5	0	0
Donation for Asard Purnima	4	0	0
Shk. Abdul Gunny Interest for May ...	250	0	0
Revd. Dharmapala being interest from Mallik for April	208	5	6
Telephone Charges ...	1	2	0
M. B. S. Admission Fee and Subscriptions ...	20	0	0
Book Agency Receipts ...	72	1	0
Total Rs. ...	593	3	9

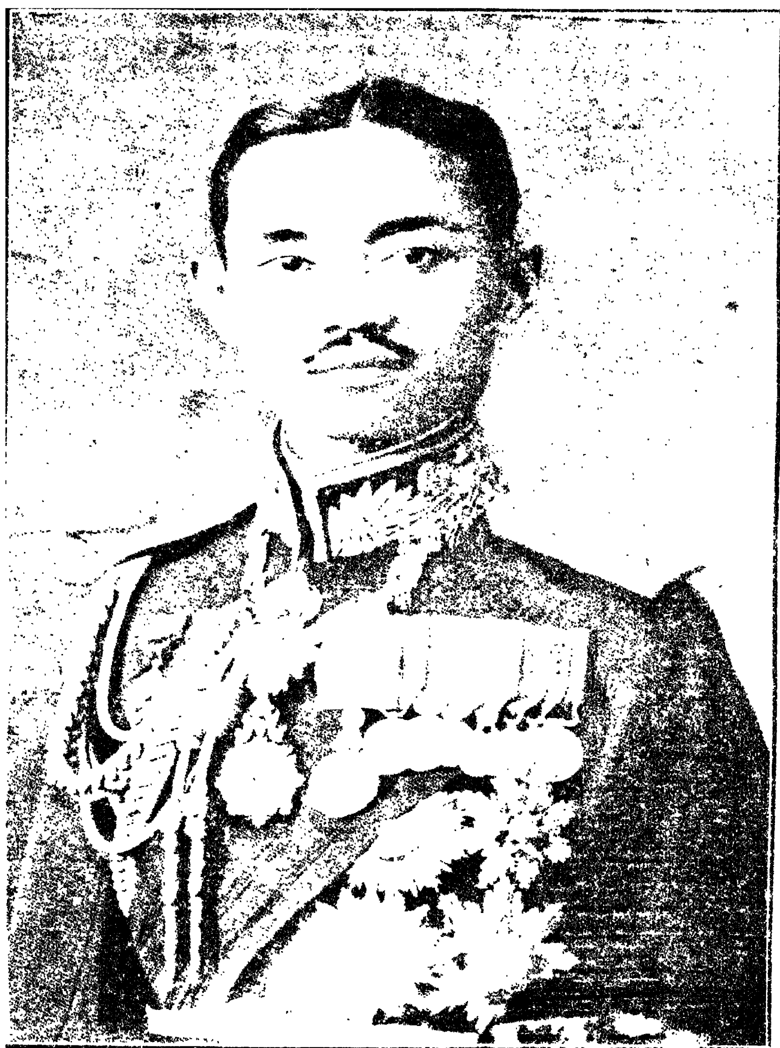
EXPENDITURE.

	Rs.	A.	P.
Stamps	10	1	0
Stationery	1	3	6
Bus, Tram, etc.	5	15	3
Purchase of Goods ...	22	3	0
Library A/c Papers, etc.	9	1	6
Book Agency A/c Stamps etc.	6	10	0
Devapriya A/c	18	15	6
Telegrams	0	14	0
Printing Bill	2	8	0
Dhammacakka Festival ...	13	3	0
Vihara Electric Bill ...	26	12	0
Vihara Petty Expenses ...	0	12	6
Charity	4	0	0
2 Poor Women	2	0	0
B. House A/c M. L. Kaviraj	27	0	0
B. House A/c Durwan ...	22	8	0
B. House a/c. Plumber Paik	21	0	0
B House a/c. Petty Expenses	4	8	6
Wimalananda A/c ...	2	3	6
Salaries and allowances—			
Buddhadeva Sevasram ...	5	2	0
S P. Sahgal for Work at Balarampur	7	2	0
Old Durwan Pension . .	5	2	0
Gaya Establishment ...	40	0	0
Sarnath Teacher	15	4	0
Revd Sirinivasa .	30	0	0
M. C. Commission ...	0	12	0
Calcutta Wages	63	8	0
To get Power of Attorney	41	2	0
Sarnath Vihara A/c Secretary's Visit, etc ...	38	3	3
Remington Typewriter Co.	20	0	0
Calcutta Telephone Co. ...	13	2	2
Alahakone A/c ...	31	8	0
Miscellaneous	15	8	0
Sarnath—			
Stamps	18	8	0
Gardening Tools ...	11	4	0
Printing	9	12	0
S. C Das Gupta	160	0	0
Miscellaneous	28	8	9
Alahakone for Expenses of Samaneras	26	0	0
	781	13	5

Cleather, A. L. & Basil Crump—			
Buddhism the Science of Life	3	12	0
Voice of Silence	3	4	0
Some thoughts on Buddhism	0	6	0
Buddhism A Rule of Life	0	4	0
Dharmapala, Anagarika—			
What did Lord Buddha Teach	0	4	0
Psychology of Progress	0	4	0
Repenting God of Horeb	0	4	0
Relation between Hinduism and Buddhism	0	4	0
Life and Teachings of Buddha	0	12	0
Buddhadever Upadesh (in Bengali) ...	0	6	0
Dutta, Sukumar—Early Buddhism Monachism ...	8	2	0
Davids, T. W. Rhys—			
Buddhist Birth Stories	5	14	0
Buddhist India	6	6	0
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Early Buddhism			
Davids, Mrs. Rhys—			
Psalms of Early Buddhists, I & II, each ...	6	14	0
Kindred Sayings, I and II, each	6	14	0
Rhys Davids, Mrs.—On the Divine States ...	0	6	0
Dutt, Dr. N., M.A., P.R.S., Ph.D.—Early History of the Spread of Buddhism and the Buddhist Schools	7	8	0
Ancient Mid-Indian Kshatriya Tribes, Vol. I	8	0	0
Dahlke, Paul—			
Buddhism and Science	8	2	0
Buddhism, Its Place in the Mental life of Mankind	8	2	0
Goddard—Buddha's Golden Path	3	4	0
Giles, H. A.—Travels of Fa Hian or Record of the Buddhist Kingdoms	3	12	0
Grimm, George—The Doctrine of the Buddha ...	12	8	0
Gour, Sir H. S., M.A., D.Litt., L.L.D.—			
Spirit of Buddhism	18	0	0
Ghose, Mr. Ishan Chandra—Jataka (Bengali) 5 Vols., each	5	0	0
Haldar, S.—			
Lure of the Cross	1	0	0
The Cross in the Crucible	1	8	0
Haman, C. H.—Buddhist Sonnets	2	0	0
Jayasundare, A. D.—Numerical Saying (Anguttara Nikaya). Board	6	0	0
Lal, Shiva Charan—			
Life and Teachings of Buddha	1	0	0
Law, Dr. B. C., M.A., Ph.D.—			
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Historical Gleanings	6	0	0

O. P.—Out of Print.

	Rs.	As.	P.
Buddhist Conception of Spirits	3	0	0
Heaven and Hell in Buddhist Scriptures ...	4	0	0
Maha Bodhi (Bound Volume) 1928, 1929, 1930, each	5	0	0
Maha Bodhi—(Monthly)—Annual Subs. ...	4	0	0
Metteyya, Bhikkhu Ananda—			
Wisdom of the Aryas	2	4	0
Religion of Burma, cloth 3/8/- ; board ...	2	12	0
Mookerjee, S. C.—The Decline and Fall of the Hindus	1	0	0
Narasu, Lakshmi—			
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Nyanatiloka Thero—The Word of the Buddha ...	1	0	0
Oung, Tha Do—Pali Grammar (after Kacchayana) Vol. I, Rs. 4/8/-, Vol. II	5	8	0
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Life of Buddha and its lessons	0	2	6
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The Buddhist Catechism	0	9	0
Do. (Smaller)	0	2	6
Pali Canon—by Buddhist Lodge	0	4	0
Rost, Dr. E. R.—			
Nature of Consciousness	9	8	0
Roerich, Prof. N.—			
Altai-Himalaya	15	0	0
Adamant	5	4	0
"Roerich" reproductions of 63 paintings ...	5	4	0
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Seneviratna—The Story of the Sinhalese Vol. II ...	5	0	0
Sumangala, S.—			
Sangiti Sutta	0	8	0
Mulapariyaya Sutta	0	4	0
Smith, V. A.—			
Asoka the Buddhist Emperor of India Paper, 3/6/- ; Cloth	6	6	0
New Asokan Edict of Maski	1	0	0
Strauss, C. T.—Buddha and His Doctrine ...	2	8	0
Silacara, Bhikkhu—			
Addresses and Papers on Buddhism ...	2	12	0
Buddhism for Beginners	0	6	0
Kamma—A Scientific Exposition of ...	0	6	0
The Fruit of the Homeless life	0	6	0
The Dhammapada or Way of Truth ...	0	6	0
The Five Precepts	0	12	0



His Majesty King Prajadhipok of Siam who has presented to the Maha-bodhi Society two sets of the Tipitaka published by His Majesty's Government.



Late Mary E. Foster of Honolulu—the Visakha of the modern Buddhist world the first anniversary of whose death will be celebrated by the Mahabodhi Society on the 19th of December, 1931.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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MRS. FOSTER'S BIRTHDAY ANNIVERSARY

The late Mrs. Mary E. Foster's birthday anniversary falls on the 21st of this month. Members of the Maha Bodhi Society have been so far celebrating this happy event every year at all its centres. On the 19th December last the sad event of her death took place at Honolulu, Hawaii and the Society has decided to observe her death anniversary henceforth. Consequently there will be no birthday celebrations this year except religious observances and the offering of merits to her on the 21st September.

Her first death anniversary will be observed at all the centres on the 19th December, 1931.

DEVAPRIYA WALISINHA,

Secretary, Mahabodhi Society.

NATION BUILDING IN BUDDHISM

A lecture delivered at the Calcutta Vihara.

BY S. C. MOOKERJEE, BAR-AT-LAW.

We are given to venerating Lord Buddha as the founder of a world-wide religion based on the four Noble Truths including the noble eight-fold path, the ten Perfections, the ten Precepts having its apex on Nirvana which He had himself realised as the '*summum .bonum*" of Life.

In so doing, we do not always remember the other aspects of his life, we do not for instance, carry with us—often the recollection that He was a great *Statesman* and a *Social Reformer*.

My present paper is directed to draw your attention pointedly to those two aspects of his Life and to consider whether from His teachings we can get any aid for the solution of our present day difficulties in India.

To begin with, let us see the state of that Aryan Society in which Prince Siddhartha was born. Material resources in India—of those days were very vast. Wealth was plentiful ; poverty was unknown in the sense as we know it now. Was it a moral Society? No. Was it a righteous society? No. It was steeped in pleasures and vices. Vaidic precepts never taught the people to lead a higher life. All that the Brahman priesthood did was to pander to the indulgence and the vices of the people who were given to hard drinking and debauchery. One of the merits in Queen Maha Maya Devi for being chosen as the mother of our Lord was that she was not given to hard drinking. It goes without saying that the various contemporary queens to Maha Maya Devi were addicted to that vice.

Prince Siddhartha in his childhood was grave, morose and very thoughtful—much more so than an ordinary child

of his tender age brought up in the luxury of a King's palace should be. Amongst his contemporary boys of his age we do not hear of his strong attachment or friendship for any particular boy—though we know of the feeling of rivalry and jealousy with which His cousin Devadatta was actuated towards him.

As a Kshatriya prince He took his lessons in state craft, archery, riding and physical deportment with dignified quietness for when complaint was made to king Suddhodhana of Siddhartha's neglecting those princely accomplishments, Siddhartha's prowess was tested in public along with various competitors and Siddhartha who could not brook the idea of being beaten by any body in anything came out first in such competition to the great joy of the royal household.

But Siddhartha was not happy in his home life. It was well-known to Suddhodhana that Siddhartha's mentality was unworldly craving for deeper and higher things in life than merely to succeed his father to the throne of Kapilavastu. Just consider what the loving father did for diverting the mind of his youthful son of 16. At a Swayambara ceremony Siddhartha put his own necklace round the neck of Yashodhara a strapping maid of 16 and they were in due course married. Even then there was no change perceptible in Siddhartha's brooding over the deeper and higher things in life.

Was Siddhartha wholly happy in his married life of 13 years? Hardly that. As for the prince's diversion, the Royal father built four big palaces to suit the four seasons of the year in four different quarters of his kingdom staffing those palaces with beautiful nautch girls as maids in waiting on Princess Yasodhara. So many thorns in the pathway of a saintly prince from achieving his destiny! Somehow to seduce the prince from the strict path of virtue! Somehow to enmesh him in the wiles of those young women! somehow to make him forget the higher call to life! That was the sole policy of the Royal father towards a grown-up son.

This picture alone from the life of prince Siddhartha will be sufficient for my proposition that the Aryan Society of those days had become thoroughly corrupt full of pleasure and vices. Suddhodhana in adopting this course must have been advised by his ministers and the priests of his royal household—as they themselves were very much married men whose households were misnomers of Harems.

In those days from the Brahman priesthood whose vocation was to perform Vaidic Yags and Yajñas by means of animal sacrifices. "Brahmacharyya" or abstention from sexual indulgences had died out if it did exist at all.

Great credit should be given to Siddhartha that amidst the manifold temptations with which his four palaces were stocked he did not fall but faithfully stuck to his only wedded wife Yasodhara. Nothing could have been said against a royal prince even if he had a dozen of concubines or a dozen illegitimate children. But our Prince in that respect is quite without a blemish.

Aryan Society of those days was even so loose that when Siddhartha had left his home for the fulfilment of his great mission in life, other princes came forward to marry Rahul's mother but she the virtuous and saintly soul as she was declined all such offers saying that she belonged to Prince Siddhartha and could not be any body else's. When I read of it, it reminded me forcibly of the temptations to which the Greek hero Ulysses's wife Penelope was subjected by her suitors during his many years' absence from home.

Give credit to Prince Siddhartha's genius that he understood very well the corruptions that had set in in that Aryan society under the guidance of the Brahman priesthood of those days. This priesthood to effect the moral elevation of the people relied on (1) the reading of the Vedas for the three upper Castes and for the generality (2) making offerings to priests or sacrifices to the gods (3) self-mortification by heat or cold and (4) various penances performed for the sake of immortality. For the sake of preserving their own

Brahmanic superiority they terribly weakened that society by countenancing the sharp distinction of the caste system—for even in prince Siddhartha's time had come into existence the hateful matter of a worthy section of society being treated as non-touchables. It must have been quite revolting to the prince's heart. It must have been equally revolting to him that no Brahman priesthood trained in the Vedic school of thought had any idea or courage to preach "universal love and brotherhood" amongst the people under their spiritual charge.

The hollowness of the Brahmanic priesthood based on Vaidic lore or Vaidic school of thought must have been quite clear to the Prince before he marched forth from his home to homelessness.

He knew that his people were religious-minded but that proper religion was not being placed before them by the Brahman priesthood—that the Vedas were void of any high ethics to give people an impetus to a higher life. So the sole object of the prince going into homelessness was, firstly to learn what True Religion should be and secondly to be able to utilise his acquisition of religious experience for the renovation of that Aryan society which was fast falling to pieces through unrighteousness, through ignorance as to what the national ideal in matters of religion should be—for 62 diverse sects with large and influential following had already revolted from the Vaidic fold and were going about the country preaching the Truths of their respective cults to the utter bewilderment of the people who did not know whom to believe and whom to follow. Siddhartha found the country in a moral chaos and as Buddha he sought to evolve cosmos out of chaos.

To illustrate my above points I beg to remind you of the conversation that the Prince soon after his renouncing the world had with King Bimbisara of Magadha at his capital Rajagriha where he had gone in his yellow robe with a begging bowl in hand.

Bimbisara greeted him reverently and said:—

"O Sramana, your hands are fit to grasp the reins of an empire and should not hold a beggar's bowl. I pity your youth. If I did not think you were of royal descent, I should request you to join me in the government of my country and share my power.

Desire for power is becoming to the noble-minded and wealth should not be despised.

To grow rich and lose religion is not true gain. But he who possesses all three: power, wealth and religion enjoying them in discretion and with wisdom, him I call a great Master."

Prince Siddhartha lifted his eyes and replied :—

"You are known O King as liberal and religious and your words are prudent. But I have severed all ties because I am seeking for *religious truth*. How is it possible for me to return to the world? He who seeks religious truth, which is the highest treasure of all must leave behind all that can concern him or draw away his attention and must be bent upon that goal alone. He must free his soul from covetousness and lust and also the desire for power."

"I pray you, pity me not. Pity rather those who are burdended with the cares of royalty and the sorrows of great riches. They enjoy them tremblingly for they are constantly threatened with a loss of those boons on the possession of which their hearts are set and when they die they can not take along either their gold or the kingly diadem. What is the preference of a dead king over a dead beggar?

"My heart hankers after no vulgar profit—so I have put away my royal diadem and prefer to be free from the burdens of life.

"Therefore do not try to entangle me in new relationship and duties nor hinder me from *completing the work I have begun*.

"I regret to leave you. But I will go to the sages who

can teach me religion and so find the path *on which we can escape evil.*

"May your country enjoy peace and prosperity and may wisdom be shed on your rule like the brightness of the meridian Sun. May *your royal power be strong and may righteousness be the sceptre in your hand.*"

From the above conversation it is quite clear that the heart of the prince was bent upon learning what true religion should be and of utilising that religion for establishing the kingdom of Righteousness in the land from where that article had almost disappeared so that we may escape evil—the evil of the collapse of a social order without ideal steeped in pleasures and vices.

The prince knew very well that in all human dealings and transactions *righteousness must be the basic foundation* and that decay in righteousness though reprehensible in a householder was wholly fatal to kingdoms and states. I put that as the significance of his parting words, his blessing to the all powerful monarch of Magadha, Bimbisara—"May your Royal Power be strong and may righteousness be the Sceptre in your hand."

Let us pass by the prince's life with his teachers as well as his struggles for the attainment of the supreme Englightenment. Six long and strenuous years we know were spent for that achievement at Uruvela under the Bodhi Tree. But he had no idea as to whether enlightenment was coming to him or not or what transcendental wisdom would flash itself into his mind.

We know the prince became the Buddha and was on his way to Benares to find out his five disciples who had deserted him during the last phase of his struggle to get supreme wisdom.

I beg to strengthen my points of this lecture by quoting to you the first recorded conversation the Buddha had with any human being. On his way to Benares at a cross road

He met a man of the name of Upaka who had known him before.

Upaka, who was a Jain accosted the Master thus :—

"Your countenance, friend, is serene, your eyes are bright and indicate purity and blessedness."

Then Buddha replied :—"I have obtained deliverance by the extinction of self, my body is chastened, my mind is free from desire and the deepest truth has taken abode in my heart. I have obtained Nirvana and this is the reason why my countenance is serene and my eyes are bright. *I now desire to found the kingdom of righteousness upon earth to give light to those who are enshrouded in darkness and to open the gate of immortality to men."*

Buddha's newly acquired religious experience in the struggle for supreme wisdom had widened the scope of his original ambition. What he meant to utilise as the fulcrum for the uplift of the decadent Aryan Society of India, His enlightenment gave him the assurance that the fruit of his labour should be shared by the whole of humanity. He became a world-teacher transcending all pettiness of caste colour, creed, dogma, race, or nationality or the worshipping of petty Gods and Goddesses of petty men. He felt within himself that he was like the Meridian Sun whose beneficent lustre should illumine every hearth and home of ignorant sorrow-laden mankind.

Needless to say, Upaka ran away from him.

After that we know the Buddha went to the Deer Park at Isipatana in Saranath, Benares, and upon discovering there his five old pupils (Kaundinya and others), he set about quitely to convert them and having succeeded in doing that He gave them a *Public Sermon* whereby He set the wheel of the most excellent Law a-rolling and laid the foundation of the Kingdom of Righteousness for the first time in the world's history —a spiritual kingdom based on reasoning, Ethics and Psychology which no one can withstand neither ascetic nor priest nor any one in all the world.

Lord Buddha's object in propounding his reasoned religion was to get the then decadent, unrighteous Aryan society converted to his views. This He sought to do by an organised well-trained missionary movement through preaching and discourses, the best means of opening the eyes of the high and the low in society by powers of persuasion and not by the employment of coercion or physical force. Therein lay in my humble opinion the supreme statesmanship of Lord Buddha.

A man of his royal position, personal magnetism and connection through friendship with Bimbisara the powerful king of Magadha and the other kings in Aryavarta, the Buddha, being so closely situate with reference to the fountain heads of kingly powers in the land might have, had he so chosen, brought about a quicker though formal establishment of State Sanghas by royal edicts. In the *teeth of Brahmanic* opposition founded on bigotry and vested interest, such a course would have brought on bloody revolutions diametrically against Buddha's own tenets of toleration and thus it came about that He preferred to lead the life of the tiller of his own soil of the kingdom of Righteousness for 45 long years. The longer course was the right course and Lord Buddha stuck to what was right. His success during his own life-time as the founder of the kingdom of Righteousness as history tells us, was immense. When He passed away at Kusinara in the district of Gorakhpur all the then Indian Kingdoms, and there were 17 of them, vied with each other to secure some portion of his ashes by way of sacred relic.

Left to its own natural course of bloodless evolution and growth Buddhism commands the allegiance of one-third of the human race in the present Buddhistic Era of 1475. We are proud to feel that we are members of such a vast community.

Lord Buddha's genius did not stop at merely pointing out the pathway to Nirvana by the elucidation of the Four Noble Truths including the noble eight-fold path. It blossomed forth in the creation of the *Sangha*. Its importance

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will be manifest to you at once. In His first sermon at Sarnath to the first five disciples of his, after explaining the truth of his doctrines see in what words Lord Buddha unfolds the importance of the Sangha :—

"A man that stands alone, having decided to obey the truth may be weak and slip back into his old ways. Therefore in the Sangha—in the Assembly of the brotherhood—stand ye together, assist one another, and strengthen one another's efforts. Be like unto brothers ; one in love, one in holiness and one in your zeal for the Truth.

"Spread the Truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of Righteousness.

"This is the holy brotherhood: This is the Church of Buddha. This is the Sangha that establishes a communion among all those who have taken their refuge in Buddha.

"The Tathagata recreates the whole world like a cloud shedding its waters without distinction. He has the same sentiment for the high as for the low, for the wise as for the ignorant, for the noble-minded as for the immoral. His teaching is pure and makes no discrimination between the noble and the ignoble, between the rich and the poor. It is like unto water which cleanses all without distinction. It is like unto fire which consumes all things that exist between heaven and earth, great and small. It is like unto the Heavens, for there is room in it, ample room for the reception of all, for men and women, boys and girls, the powerful and the lowly".

Thus the gateway of the Buddhist Sangha or the Buddhist Church was made wide enough for all to enter without distinction of caste or colour or creed or nationality or sex. In so creating His Church Lord Buddha proved himself to be a genius, a social reformer—a Nation Builder.

On one occasion Lord Buddha's disciple and body-servant Ananda was passing by a well where a woman, who happened to belong to the Chandala caste, was drawing water. He asked her for some water to drink. Her answer was :—"How dost

thou ask water of me an outcast who may not touch thee without contamination?" To that Ananda said, "My sister, I ask not of thy caste, I ask thee for water to drink, give me that." The Chandala woman not only complied with his request joyfully but followed Ananda to Lord Buddha's place where He was soon able to open her eyes to the truth of his religion and took her among his disciples. Her admission into the Order of Bhikshunis came to the knowledge of King Prasenjit and the Brahmans and Kshatriyas of Sravasti.

Feeling greatly scandalised they in a body came to remonstrate with the Buddha as to the bad effect of his action. Whereupon He demonstrated to them the utter futility of caste distinction by the following simple reasoning:—

"Between ashes and gold there is a marked difference but between one man and another there is nothing of the kind. A Brahman and a Chandala come into existence by the self same process. They are both human beings. They have organs alike. How can they be regarded as belonging to different species? Nature contradicts the assumption of any specific inequality among mankind.

"Wherein lies the difference between the four castes? The declaration of the Brahmans that they alone are the high caste and others are of low caste is an empty sound.

"If a Brahman commits sin he suffers for it like every other man. Like every other man the Brahman also has to abstain from sin if he desires salvation.

"Are not also the native capacities and talents the same everywhere? Is not the Sudra who is despised for his caste capable like the Brahman of good thoughts and noble deeds?

"Nature itself does not show any partiality to the high caste Brahman. Mother Earth, the Sun, and the Moon, and the stars, water, and fire, the foliage, and shade of a tree do not show any special preference for the Brahmana.

"Further, when crossing takes place between the members of different castes, do not the children in all cases take after

the mother as well as the father and are we not able to assign them to their proper parents?

"Is it not otherwise with the brute creation among which the crossing of a mare with an ass produces a mule?

What support then is there for supposing the existence of different species among mankind?

On the contrary the good sense of the Brahmans themselves should tell them that it is the ethical worth of an individual which confers superiority. For, in distributing alms they prefer an ethically good natured man, even when he may not exhibit any distinguishing marks, nay even when he may not have gone through the initiatory ceremony known as "second birth". Accordingly it follows while it is possible to obtain exact information concerning the purity or impurity of an individual's conduct, no exact information can be obtained as regards a person's birth and descent.

In plants, insects, quadrupeds, snakes, fishes and birds the marks that constitute the species are abundant, whereas amongst men this is not the case.

Neither the hair nor the formation of the skull nor the colour of the skin nor the vocal organ, nor any other part of the body exhibit any specific difference. By birth and descent all men are alike. They become different only through difference in occupation and they are designated accordingly.

Some are called husbandmen, some artisans, some merchants, some kings, some robbers, some priests and so on. In one and the same caste different members follow different professions. Have we not among the Brahmans physicians, necromancers, musicians, merchants, agriculturists owning cattle poultry and slaves ; wealthy landholders who give much wealth as the portion of their daughters and recover much when their sons are married ; butchers who kill animals and sell their flesh ; those that provide gratification for the lust of others ; those who tell lucky hours, those who sit *dharna* ; those who get their livelihood by stealing and house-breaking ; beggars with long hair dirty teeth, immense nails, filthy bodies

and heads covered with dust and lice ; and those who prefer to be released from all desires and to be ready to release others also?

How *then* can it be said that Brahma made the Brahmana for the performance of sacrifices and the study of the Veda, the Kshatriya for sovereignty and command, the Vaishya for trading and ploughing the land and the Sudra for obeying and serving the rest?

The talk of "High and low castes", "of the pure Brahmanas the only sons of Brahma" is nothing but empty sound. *The four castes are equal.*

He is a *Chandala* who cherishes hatred ; who torments and kills living beings ; who steals or commits adultery ; who does not pay his debts ; who ill-treats aged parents or fails to support them ; who gives evil counsel and hides the truth ; who does not return hospitality nor render it ; who exalts himself and debases others ; who ignores the virtues of others and is jealous of their success.

Not by birth, but by conduct is one a Chandala. He is a Brahmana who is free from sin. He is an out-caste who is angry and cherishes hatred ; who is wicked and hypocritical ; who embraces error and is full of deceit.

Not by birth does one become an outcaste, not by birth does one become a Brahmana ; by deeds one becomes an outcaste, by deeds one becomes a Brahmana."

I frankly confess that in writing this portion of my lecture I am greatly indebted to Mr. Narasu's "Essence of Buddhism" where the learned author had abstracted Lord Buddha's discourses on this point from various well-known Buddhistic scripture.

As between Brahmanism and Buddhism it thus became evident from the outset that it was a conflict of ideals and methods. The one was based on a perpetual static caste-system or in other words, Sanatan Varnasrama Dharma. It is said to be the foundation on which Brahmanism or modern Hinduism rests enjoining every Hindu dutifully to adhere to

one's own caste rules inherited from birth which have unchangingly existed from the beginning under the sanction of the Vedas. It enjoins nothing else—no duty towards your fellow beings of the other castes or to your country—as that alone ensures the supremacy of the Brahmans and the Brahman priests as the Top-dogs of Hinduism. It was a close ecclesiastical class-autocracy as Brahmanship became descendable from father to son. Whereas the other, Buddhism, abolished the caste altogether, denied the Brahmanic supermanship and preached the democratic doctrine of equality, fraternity, morality, rationality and liberty. It was iconoclastic and showed up the utter futility of Vedic rituals and of worshipping Vedic Gods. As to the creator-God idea it was plainly agnostic.

Though non-godly, Buddhism held out a lofty moral ideal before the people for being united together in a holy bond of brotherhood for its uplift in the scale of nationality or humanity. But the Brahmanic system, being silent as to the ideal side, held out nothing for the upward evolution or growth of the race. It stopped all inter-caste competitions for ever and though it brought peace among the caste-adhering people it was the peace of death. There could be no labour strikes in the Brahmanic India in the ancient days or in modern times if the so-called Sanatan caste-rules were adhered to. India under the Brahmanic system had not the opportunity of turning into a Bolshevic state or of encouraging Bolshevic ideas of equality of status and freedom and communal living.

But as a matter of fact non-Vedic Buddhism was that Bolshevist bomb-shell in ancient Brahmanic India for the upsetting of its apple-cart hierarchy.

Now it should be plain to you why the arms of the Vaidic Brahman priesthood would be up against the Buddhists and why it was necessary for him to lay stress on the preservation of his "Sanatan Varnasram Dharma." It was to prevent people from joining the new Ashramas or Sanghas of the

Buddhists who had their competitive motto in "Ahimsa paramo Dharmah."

When the cause itself is based on righteousness and truth nothing can kill it. Notwithstanding orthodox Brahmanic opposition the star of Buddhism continued to be on the ascendant and it became the state religion in India during Emperor Asoka's time. It held that position for well nigh 1,200 years during which by means of its missionary movements abroad and by its 5 well-equipped Universities of Taxila, Nalanda, Vikramsila, Jagatdal, and Odontapuri it created a cultural platform for India of which Indians should feel ever proud. Buddhistic period of India's history is still regarded as her most glorious epoch.

And yet there are purblind Hindus of to-day who question the utility of Buddhistic revival movement in India from where it had been turned out. If a mad brother of mine burns my ancestral home down must I not try and rebuild it again? Buddhism was the outcome of our own home-made culture. Driven out from home, look at the way it has vivified and fructified China, Japan, Siam and other lands in the far East. To-day India's position in the political world of free nations is that of an outcaste with the mark of British servitude stamped on her forehead. And why? Because the Hindu revivalist movement of Sankara and Kumarila and others who came after them had not the cultural strength behind them or the strength which grows as the result of unity of hearts and ideals on the basis of social justice and righteousness to rebuild the ancestral burnt down home. To divide Hindu India into small caste groups like watertight compartments in order that the Brahmans may retain their supreme position was the selfish and tainted motives of the Hindu revivalists. Brahmanic Hindu India has wholly failed to protect the Hindus from being a prey to the proselytising tendencies of our Christian and Moslem friends. Hindu depletion has been immense from which India must be saved as otherwise social extinction stares her in the face. If Hindu India be too inert

to move, Buddhism must come to render that help which nothing else can.

I believe I have given you sfficient materials for you to ponder over, that Buddhism is not merely to transport you from a world of sorrows to the blissful seat of Nirvana but that it has something more in it whereby Hindu India of the present day which is not merely being dangerously assailed all round but which is dangerously on the verge of being disrupted may yet be saved, strengthened and consolidated. Remember that united we stand and divided we perish. The weakness of of Hindu India from ages past has been the result of its being divided into numerous castes. That weakness still persists. I have quoted to you Lord Buddha's discourse on the hollowness of the Brahmanic superiority of caste. *All castes are of equal merit.* Therefore consolidate. Be of one caste. Abolish the distinction that exists between one caste and another. That is all you need to be a solid Hindu nation in India. Abolish "non-touchability" as Mahatma Gandhi told you to do some years ago. As between one caste and another abolish "non-touchability". If you analyse it thoroughly you will find in it all the elements for consolidating the Hindus into one solid nation as it connotes "inter-marriage and inter-dining and inter-drinking". I honour Mahatmaji as the future Bodhisatwa. He is virtually the Dictator of Hindu India to-day. Follow him sincerely and honestly—I have not the least objection.

History teaches us that all political advances follow upon social unity and not upon social discord and that therefore it is necessary for Hindu India to get socially united before we secure any political uplift. For, if the social discords and disunions between one caste and another are not effaced the benefits may be all frittered away and Hindu India made a laughing stalk of the world by this declaration that she was found *unfit.* My reason for insisting upon the consolidation of Hindu India is that she may not be cheated out of her

birthright by any hostile cliques of which there are plenty in India and England.

All that Buddhists are anxiously keen to see is that Hindu India does make rapid *social progress* on 'non-caste lines' by the abolition of "non-touchability" and does get consolidated. It would then have won real merit in the Buddhistic sense and in full view of the large Buddhistic world, the Christian world and the Islamic world which are also keenly watching to see what Hindu India would do next.

If in matters of social reform Hindu India gets consolidated under the guidance of Mahatma Gandhi, the Buddhists will gladly co-operate in bringing about the desired change from Hindu India to Gandhist India.

THE IMPORTANCE OF MEDITATION IN THE BUDDHA'S WAY TO ENLIGHTENMENT

BY BRAHMACHARI GOVINDA, *Ceylon*.*

There are many Buddhists who believe Buddhism could be proved by the results of modern science, and who are, therefore, anxious to show the parallels between science and Buddhism. I do not believe that this method brings much profit to the Dhamma. Science is changing every day and what we believed as true some hundred years ago is thrown overboard to-day. And the scientific truths of to-day will perhaps be subject to ridicule some hundred years hence. Therefore I would regard it as of more consequence from the standpoint of a Buddhist if he would say certain facts of science could be proved by Buddhism than vice versa, because the Buddha-dhamma does not depend on the appreciation of science.

[* We have much pleasure in introducing to the readers Brahmachari Govinda who is a German Buddhist and a serious student of Buddhist philosophy. This is his first contribution to the Journal.—EDITOR.]

If we consider the life of the Buddha in the light of what he says himself we shall find, that his enlightenment was based not on scientific studies or philosophical reflections or other intellectual methods, but on internal intuition and visions, as for instance the visions of sickness, old age, and death which force him to leave the home for the homeless state. I call these visions 'internal,' because their importance does not depend on external circumstances but on the fact, that these symbols of transitoriness in one or the other way happened to enter the mind of the Bodhisatta, who experienced in these moments the whole meaning of them. One may have seen thousand times sick and old people, or even dead ones, without having been conscious of the symbol which is represented by them, without having experinced the vision of reality.

Besides this, there is another internal experience, which was of the greatest importance for his final way to enlightenment: the meditation under the rose-apple tree. Furthermore we see him, how he climbs step by step, training his consciousness for years until he finds truth and liberation, perceiving in a last gigantic vision the real nature of this world.

The Buddha tells us very little about his youth, but much more about the stages of his psychic training, which are of the greatest importance as the basis and starting point of Buddhist Psychology. Let us hear his own words:

"Before I was fully enlightened, being not yet a Buddha, only a Bodhisatta, myself subject to bith old age, disease, death, sorrow and corruption, I sought what was subject to birth, old age, disease, death, sorrow and corruption.

Then it occured to me: 'Why do I seek thus?'

'What if now perceiving the wretchedness of these states I were to seek the incomparable security of a Nibbana, free from birth, old age, disease, death, sorrow, and corruption?'

After a time, while yet of tender age, with the black hair of a lad, in the fulness of my youth just entering manhood,

against the wishes of my weeping parents, I had my hair and beard shaved off, put on the yellow robes and went forth from the home into the homeless life.

So having become a recluse, searching for what is good, seeking the peerless way of desirable peace, I went to Alâra Kâlâma and I spoke to him thus:

'Brother Kâlâma, I would like to lead the religious life under your teaching and discipline.'

Then Alâra Kâlâma addressed me as follows: 'Let your reverence remain. Of such a nature is this teaching that in a brief time an intelligent man can learn for himself, realize and live in the possession of what he is taught.'

And in a brief time, I quickly learned that doctrine. And I, and the others with me, just by lip-profession, just by verbal assertion, uttered the Wisdom-doctrine and the Elders' doctrine, and claimed 'I know, I see!'

Then came to me the thought : 'Not by mere faith Alâra Kâlâma announces that he has learned this doctrine for himself, realized it, and abides in the possession of it. Surely Alâra Kâlâma knows and understands this doctrine.'

Then I went to where Alâra Kâlâma was, and addressed him thus : 'Up to what does this doctrine lead, brother Kâlâma, concerning which you say that you have learned it and abide in its possession?'

When I thus questioned Alâra Kâlâma, he replied that it led to the realm of non-existence.

Then came to me the thought : 'Not only Alâra Kâlama has faith ; I also have faith. Not only Alâra Kâlâma has energy, mindfulness, concentration, wisdom. I also have them. What if I now were to strive for the realization of that doctrine, of which Alâra Kâlâma declares that he has learned it for himself, realized it, and abides in its possession.'

In a brief time I quickly learned that doctrine for myself, realized it and abode in its possession. Then I approached where Alâra Kâlâma was, and addressed him thus :

'Brother Kâlâma, is this as far as the doctrine leads of

which you declare that you have learned it for yourself, realised it, and abide in its possession?'

'This is as far, brother, as the doctrine leads, of which I have declared that I have learned it myself, realised it and abide in its possession.'

'I too, brother Kâlâma, have learned this doctrine for myself, realized it, and abide in its possession.'

'Fortunate we are, brother, supremely favoured, that we should meet such a true ascetic as your reverence. As I have declared the doctrine, so you have learned it ; as you have learned it, so have I declared it. As I know the doctrine, so you know the doctrine . . . . . As I am, so are you ; as you are, so am I. Come then, brother, together we will direct this company of disciples.'

Thus, Alâra Kâlâma, my teacher made his pupil, as equal to himself, and honoured me with very great honour.

Then came the thought : 'This doctrine leads not to detachment, to absence of passion, to cessation, to abatement, to higher knowledge, to full enlightenment, to Nibbana, but only to the attainment of the sphere of nothingness.'

And I did not find that doctrine sufficient, unsatisfied I went away from there.

Then searching for what is good, seeking the peerless way of the desirable peace, I came near to where Uddaka, the disciple of Râma, was ; and approaching, I spoke to Uddaka as follows : 'Brother Râma, I would like to lead the religious life under your doctrine and discipline.' "—(Majjhima-Nikāya, 26. Tranl. by E. W. Brewster "The Life of Gotama the Buddha".)

Uddaka Râmaputta agreed. But also here the Bodhisatta was not contented with mere lip-profession or the word-knowledge of the average intellect. He did not rest until he had experienced and realized the doctrine himself, which led to the last possible stage of consciousness : the realm of neither perception nor non-perception. But neither the

experience of nothingness nor the temporal extinction of consciousness is sufficient for the attainment of the highest goal. They are at most transitory stages of experience, which may be helpful in so far as they empty the mind and liberate us from all kinds of attachment. For, one who has not become free and empty from all wordly things, is not prepared to reach higher knowledge and final liberation (Nibbāna). So it is clearly shown by the Buddha's own words and by his own example, that even the negative sides of certain Buddhist teachings and practices are only preparatory stages for higher activity. It is the greatest error among non-Buddhists, to believe that it is a negative religion and that its followers are "longing for nothingness." In this connection I remind you only of the fact, that the Buddha in his famous Sermon at Benares rejected vibhava-tanhā, nihilism, the desire of self-destruction, as ignoble and profitless.

Uddaka Râmaputta's doctrine certainly was not of this kind, because he praises him as clever, wise and learned, as one whose spiritual eye has been scarcely darkened by any dust, one who would be even ready to understand the Dhamma of a Buddha. But he was not able to show him the last steps for the attainment of Nibbāna. And therefore the Bodhisatta left Uddaka Râmaputta, searching for a new way towards his aim. After contemplating a while this thought occurred to him :

" 'What if I now with gritted teeth, and my tongue cleaving to my palate, should master, crush and force my thought by the mind?'

And now with gritted teeth, I mastered and forced my thought by the mind.

Then this thought came to me : what if I now concern-trate my attention in Jhāna, without breathing?

So now, I held the inbreathings and outbreathings of the mouth and the nose.

Just as indeed the swollen bellows of a forge make an

extiaordinary noise, so now with holding the inbreathing and outbreathing of the mouth and nose, was the extraordinary roar in the ears due to the going out of the air.

Then this thought came to me: what if I still more concentrate my attention in Jhāna, without breathing?

Then with holding the inbreathings and outbreathings with the mouth, and nose, and ear, violent airs shook my head.

And furthermore, holding the inbreathings and outbreathings there were violent pains in the head and violent winds tore at my belly until a violent burning sensation was in my whole body.

Verily, energetic and not weakened was my force, present and irremovable my attention, but my body being driven by such painful effort was agitated and disturbed. However my condition was such that the painful feelings arisen in me, could not obsess my thought."

But the Bohhisatta was not yet satisfied and decided to abstain even from food. After a short time he was like a skeleton and nearly dying. Then this thought came to him:

What ascetic or Brahman . . . . . . has ever felt such painful, burning, bitter sensations? This is the uttermost, beyond this one cannot go. But not by this terrible asceticism do I win beyond the human, do I win distinction of truly genuine knowledge. There is perhaps another way of enlightenment.

I remember indeed, once while my father was doing the work of the Sakyan, I, sitting under the shade of a *rose-apple* tree, aloof from desire, aloof from things not good, with thinking and with thought sustained, entering to have become a dweller in the first Jhāna, born of solitude, born of joy and happiness. Is not this the way of enlightenment?

Why should I perhaps fear this happiness, this happiness otherwise than by sense-desire, otherwise than by things not good?

No, I do not fear this happiness! But, I cannot easily

reach this happiness with a body so exceedingly weakened: what if I now take solid food—? and then I took solid food.

And I now taking solid food, gained strength—and I entered on and became a dweller of the first Jhāna.")*

We should not leave this passage without having emphasised the importance of *joy* in Buddhist Psychology. The appearance of this factor, which comes to the Bodhisattva as a reminiscence of an experience in his youth, represents the turning-point in his spiritual development.

During the two periods of ascetic Yoga-training (first under his teachers and then alone) the feelings of joy and happiness had become so unusual to him that he felt it as a danger which ought to be avoided. But now, seeing the fruitlessness of this tendency, he overcomes this fear by remembering his former experience, and he decides to strengthen his weakened body to prepare the ground for the newly discovered remedy. Just as the Brahman ascetics regarded the sufferings of asceticism as a way leading to liberation, just so the Buddha found, on the contrary, the joy of a concentrated mind as one of the most important means for the attainment of Nibbāna. But just as a means (a remedy) the joy should agitate or disturb the mind as little as pain is allowed to do so. This is emphasized in both cases.

But there is another interesting point resulting from the Buddha's report. The jhānas sought by Alāra Kālāma and Uddaka Rāmaputta were based on training different from the similar stages in the Buddhist meditation, which starts with that kind of jhāna, which has been described as joyful—otherwise the Bodhisatta would have remembered long ago that joyful state of his first meditation (jhāna) under the rose-apple-tree.

The three following stages of jhāna-consciousness have

* This and the following quotations from majjhima-nikāya 36, as rendered in E. W. Brewster "The Life of Gotama the Buddha."

been described by the Buddha, who experienced them on his way to enlightenment:

"After suppressing reflection and investigation, I entered on and became a dweller in the *second jhāna,* born of that interior concentration of the mind, when reasoning and investigation cease, tranquil, uplifted, full of joy and happiness. Yet the feeling of joy which in that way arose in me, could not obsess my thought.

By fading out of joy I remained equable mindful and attentive ; producing in my body that happy state of insight of which the Aryans say: 'Equable and mindful, he dwells in happiness', and I entered and became a dweller in the *third jhana.* Yet the feeling of happy ease which in that way arose in me, could not obsess my thought.

Rejecting joy and sorrow, and rejecting former gladness and sadness, entering I dwelt in the *fourth jhāna,* joy and sorrow perishing, a state of pure lucidity and equanimity. Yet happy feelings which in that way arose in me, could not obsess my thought."

"Happy feelings" means here much more than what we usually call "joy", which has been overcome already in the third stage of meditation (jhāna). It is that sublime state of serenity which remains, as we see here, even in the highest states of jhāna, after overcoming pleasure and pain, joy and sorrow, gladness and sadness. In this sublime state all the contrasts of thinking and feeling, of mind and heart are compensated. In their place is now that blessed consciousness of oneness which can be described only by negative terms, just as we tell from Nibbāna only what it is *not,* without doubting thereby its reality. The absence of all things in a room does not make this room unreal ; on the contrary the characteristic of the concept "space" is the absence of all space-occupying things. From the standpoint of space the "things" are the negative principle ; from the standpoint of things space is the negative. And in the same way this sublime happiness and Nibbāna in which it is experienced in the utmost perfection,

appears from the point of view of the average man negative, empty, unreal ; while on the contrary from the point of view of higher experience this *world* becomes unreal and negative.

In the realm of the fourth stage of jhāna begin the great visions, which form the culminating point in the process of enlightenment.*

"With the mind thus composed, pure, translucent, straight forward, cleansed of dross, supple, ready for action, firm, incorruptible, I bent down my mind to the memory of former lives. I remembered many former lives: one birth, (then) ten births, a hundred births, a thousand, a hundred-thousand, then epochs during various evolutions of the world, then epochs during various dissolutions of the world, then epochs during both evolutions and dissolutions of the world.

Thus I did remember many various forms of previous lives, with all their special details, with all their special relations. In the first watch of the night came to me this *first knowledge*. Ignorance was dispelled, knowledge was born, darkness was dispelled, *light was born*.

Thus composed—I directed my mind to the knowledge of the disease and the rebirth of beings—and I realized how these beings always reappeared according to their actions and thoughts. In the middle watch of the night came to me this *second knowledge*. Ignorance was dispelled, knowledge was born.

Thus composed I directed my mind to the destruction of the delusions, and I knew as it really is: This is ill,

This is the origin,
This is the cessation,
This the path, that leads to the
cessation of ill."

The aim is attained !

If we bear in mind this short review of the Buddha's spiritual development, we shall find that there are three clearly discernible periods: the first shows a more psychological

character and is occupied with the technique of the transformation of consciousness (yoga). The second period tries to improve this technique by physical means, but leading only to extremes without profit, whereas the third period, duly estimating the psycho-physical correlations, applies that formerly acquired technique to the aim, which meanwhile has grown clear. Intellectually, *i.e.* as a mere intellectual concept, this aim existed already in the beginning of the spiritual training, otherwise the Bodhisatta would not have felt the insufficiency of the first methods, but there was not yet a clear intuition which could be produced only by profound spiritual experience.

In other words, he had a general idea, but he had not yet fixed clearly the limits of it. In the course of his development he came to understand which elements of his training were essential and which not. And he left one after the other until the right method was found. In short, the way to enlightenment, to Buddhahood is a process of a continual giving up of superfluous elements, a progressive simplification of mind and methods.

The first two periods (i.e. the time under both his teachers and the time of extreme asceticism) are comparable to the condition of a man who seeks gold, without knowing where to find it, and who examines thoroughly all kinds of rock. The third period is like the condition of a man who knows what kind of rock contains gold and who follows its traces, leaving alone all the other kinds which are useless according to his former experience.

Starting from similar considerations Buddhist Psychology differs from the Psychology of Yoga-methods in so far as it makes a definite choice from the material presented, using the training within a definite direction, under certain spiritual pre-conditions. There is no knowledge without mental training, and equally there is no training without knowledge. In Buddhism psychology and philosophy, as the path of knowledge and the formulation of the known, are indivisibly bound

up with each other. The training of consciousness is the indispensable antecedent condition for higher knowledge. Consciousness is the vessel upon the capacity of which depends the *extent* of what is to be received, which latter also means the receptivity of the individual. Knowledge again is the antecedent condition required for the *selection* of the material to be received, and for the direction of the course pursued to its mastery. This selective knowledge is what the Buddha proclaims in his doctrine, without which every individual would be compelled to master the entire domain of the psychic, so that only a few favoured ones would attain the goal.

The transition from the second to the third period, in the spiritual development, preceding the enlightenment is due to two causes : in the first place the experience that asceticism, especially in its extreme form, does not lead to the goal ; in the second place the suddenly arising remembrance of a path opposed to asceticism, experienced in a happy moment of internal intuition under the rose-apple tree in his youth, as we have mentioned already. This second point leads us to an astonishing discovery; it reveals the strange fact that the Buddha's way of development from his youth until his enlightenment performs a *circle*. It may seem at the first moment, that this was a roundabout way, but, in reality, it was the straightest possible way, namely that from the genius of the child to the wisdom of the saint. The difference between these two states depends on the cultivation and training of consciousness, i.e. on the faculty to produce voluntarily the state of internal intuition as in the higher stages of meditation (jhāna). A similar difference is between the great artist and the saint, though the former represents higher development than the ingenious child, because he is able to objectivate, to materialize his intuitions in the work of art. The difference between the great artist and the saint is not an essential but rather a potential one. We could define the saint as a man in whom the artist and the work of art are united. He is the man who realizes, objectivates, or materializes his supermund-

ane intuitions within himself. He is the incarnation of wisdom and love.

But there is still a third kind of intuitive men: the ingenious scholar or scientist. In his case the process of objectivation runs in the opposite direction more than in the case of the artist. The ingenious idea flashes through his mind, the truth of his idea is an immediate and unshakable certainty for him. But the mere pronunciation of the idea would be just as little an objectivation as the description of a work of art. Because in this way the work has not yet gained individual life, i.e. independence from the originator, the idea has not yet become reality beyond the limited personality of its creator. Therefore it is the task of the scholar to prepare a way for his fellow-men, leading to the reality and the realisation of his idea. That this *way* is an additional element which, in the case of a real internal intuition, has been created retrograde from the "result," is what most people forget.

Therefore they believe erroneously that the truth of great ideas *depends* on arguments and can be proved. The Buddha himself did not care for "proofs" concerning his own teachings, but he emphasized the importance of experience. And in *the way* that he communicates his experiences, he differs from the saint, as we generally know him, because he objectivates not only his intuitions, like the greatest artist, but discovers—and shows the *way* which leads to their experience and realisation, so that everybody, who is willing to do so, can follow him.

The formation of this way by retrograde experience occupies the main part of the third period in the process of enlightenment: he reviews his own former incarnations with all their special details and relations. Step by step he goes back into the infinite past; his memory is growing until he remembers hundreds, thousands, hundred-thousands of lives, and whole cosmic periods of arising and disappearing world-systems. These cosmic visions reveal to him finally the laws of evolution and dissolution, of life and death, of suffering and

deliverance from suffering, in short that highest knowledge on which the Buddha's doctrine is founded.

The circle is completed.

BUDDHIST PILGRIMAGE

By Mr. B. L. Broughton, M. A. (Oxon).

(Continued from page 364 of last issue)

If the few remaining steps had changed to stone in the days of the Chinese pilgrims, in our time further deterioration of merits has caused their complete disappearance, only a much worn Asokan stone bull now marks that place of marvels. Here we worshipped, but, alas! we had not the merit to behold the vision of the stairway.

Such a thing is in no way impossible whose kamma is adequate, for all things that have ever existed have left their impress upon the ether; nothing can fade from infinity. That the vision of objects formerly existing can be revealed is well attested in the scriptures in regard to Venerable Bhaddaji. At one time when the Buddha dwelt in the world, He was visiting Prayag. Being invited to the house of the Brahmin Nanduttara, He embarked in a boat to cross the Ganges with His retinue of disciples, and on the bhikkhus marking a deep eddy in the middle of the river, the bhikkhu Bhaddaji, who was possessed of great iddhi powers replied, "Sunk beneath the waves of Ganga is the golden palace extending twenty five yojanas wherein I dwelt when I was born as King Maha Panada." But as the bhikkhus doubted him, Bhaddaji, obtaining leave from the world-honoured Teacher, displayed his iddhi marvels. First, stretching out his hand he brought from the world of Brahma a celestial stupa, which he held up all blazing sparkling like a brilliant star. Then, replacing it in the Brahma world, he drew up the wonderful palace of King Maha Panada so that all men marvelled.

Modern examples of such events are not wanting albeit the power to so reveal the past is confined to a few and then it is fitful and desultory, barely understood, like the working of some undeveloped faculty. Thus, some twenty years ago, two English ladies in the gardens of the Palace of Versailles suddenly perceived something strange. The details of the garden as to position of trees and shrubs seemed slightly different, but most wonderful of all were the people who surrounded them ; French lords and ladies in eighteenth century dress and among them the queen Marie Antoinette in a dress of green silk.

Let none then deem it extravagant that we can by force of kamma behold the past.

The stairway passed through the earth in the royal garden, beyond which lies the city rampart, now a vast ridge of earth which indicates that Sankassa must have been strongly fortified. Much remains to be done in the way of excavation, for there is an extensive tract of land near the rampart sparsely covered with stunted bushes where the extreme uneveness of the ground indicates the existence of ruins.

Further on, we reach the village of Sankassa which seems to be mainly built of stones taken from the ruins.

The son of the village headman came up and spoke to us. He was a well informed young man who spoke English excellently. He knew the sacred associations of Sankassa and was extremely friendly to Buddhism. On our remarking that there should be a Dharmasala for pilgrims, he showed willingness to give a site on his own land for the purpose.

On our return the clouds which had long been threatening broke in a smart shower, and it was through driving rain with faint sun rays beginning to pierce the clouds that we turned and bowed for the last time towards the sacred spot where once stood the sacred stairway.

The white raindrops resembled tears, tears of sorrow that in this age such glories cannot be, tears of joy that by

the transmitted Law we can behold the sites of such marvels and draw hope and comfort therefrom.

The rain soon ceased, and the sun came forth in a delightful warmth and the fields and groves smiled in their beauty.

Returning to the station, we met a local zemindar, who evinced much interest in our pilgrimage and expressed his willingness to convey a piece of land for a Dharmasala. We were glad to have the prospect of benefitting the whole of Buddhism as well as ourselves, and it is my heart felt wish that Sankassa may again be a place of pilgrimage as in ancient times.

To visit Sankassa brings joy to every Buddhist heart, for its fair far-stretching fields are bright with joy, its groves yet murmur the harmony of the memory of the night of the union of heaven and earth.

Rajgir and Nalanda.

We returned by night train from Sankassa to Baktiarpur and had again to sleep in the railway station. The next morning reminded me of April in England, bright sun shine with occasional showers.

The distance was short, but with a train travelling ten miles an hour, we did not reach our destination until past eleven o'clock. The next day the Jains were opening a new temple at Rajgir and a leading Jain gentleman entered our compartment. We had much interesting conversation about our respective faiths. The tenets of Jainism will be known to most of my readers by the references thereto in our sacred Books. I think any impartial witness will agree that the Jains exaggerate many of the virtues. Ahimsa is good and should be observed by all men, but not to the extravagant lengths to which the Jains carry it, for some of their ascetics cover their mouths with a reel to exclude minute forms of life, not for hygienic purposes, but for the sake of the animalcules. A Society for the Prevention of Cruelty to Microbes

or the Karapottas (Cockroach) Defence Association would be sure of subscribers among the Jains!

We passed many wretched Bihar villages where man and beast alike seemed on the verge of starvation. In some places the railway ran through the village street barely a couple of feet from the house doors. One cannot help wondering whether accidents are not a matter of daily occurrence. At length we saw fields dotted with very tall palms, and beyond arose hills for we were approaching our destination Rajgir, or to give it the ancient designation Rajagaha the capital of King Bimbisara, the first Buddhist king of the dispensation of the Lord Buddha Gotama.

This famous place is familiar to most Buddhists from pictures, and we found ourselves looking at the Five Hills with an odd sense of old acquaintance.

The Dharmasala, which is quite near the station is in charge of a Burmese bhikkhu, Ven. U. Kondañña, and the name is singularly appropriate for him, for just as Ven Kondañña was one of the original Five sent forth by Our Lord from Sarnath to proclaim the Dhamma to a world utterly ignorant of it, so Ven. U. Kondañña at modern Rajgir is like the commander of an isolated outpost in the midst of an alien and largely hostile country.

The Dharmasala is clean and comfortable with a beautiful Burmese shrine.

After our meal we set out with Ven U. Kondañña and a party of attendants to visit the Vulture Peak.

The weather was still unsettled and the sky lowering when we started, but we experienced nothing more than one slight shower, for soon the devas smiled upon our pilgrimage and Suriya gilded it with his glory. The road soon became rough and muddy, we had to cross a couple of streams by stepping stones.

To our right, to the foot of the hills stretched jungle, and one of our party informed me that only a week before a huge tiger had been killed at that very place at mid-day. Gijjha-

kuta is famous for tigers, and when Fa Hian visited it he was in great danger from these ferocious animals several of whom he encountered, but, strong in faith he went on his way and took no hint.

We were all determined to emulate Fa Hian and go bravely forward, besides, Ven. U. Kondañña said that he knew powerful mantras which were a sure protection against tigers. We now entered the valley, Isigili was on our right, Vepulla to our left, showing by the loose rubble on its summit the steady progress of the decay which has through the ages reduced the vast Mount East Ridge of the days of Kakusandha Buddha to the present crumbling hill.

The road through the valley is extremely bad, owing to the zemindar who is a fanatical Muhammedan and has done everything in his power to frustrate the plans of the Ven U. Kondañña to construct a good road to Vulture Peak.

Before I left I wrote a letter to the Government Archæological Department on behalf of Ven U. Kondañña so that we may hope there will be an end to the scandalous opposition of the zemindar to the provision of a proper road for Buddhists visiting a sacred place.

The "road" became in many places a mere sea of mud, so that we had to deviate from it and strike among the tall bushes that grew abundantly on both sides of the way. As we advanced the way grew more beautiful, and we stopped to rest on a large stone under a fine shady tree.

Pursuing our way along a grassy track between bushes, a not unlikely lurking place for tigers, we began to climb the stony hillside towards Vulture Peak the loftiest of the Five Hills.

If negotiating the hillside path with its boulders was difficult, the last part of the climb towards the Peak itself was positively dangerous.

Firstly, we had to discard a deep thickly wooded gully with an immediate steep ascent on the other side. The ascent was the worst for just below the summit the slope

became almost perpendicular and a single slip would have inevitably meant precipitation down a precipice and instant death.

Nothing save the sacredness of the place would have induced me to think of the ascent, but since we must all die and that very soon, one cannot end more happily and auspiciously than on a pilgrimage. I have little experience in climbing mountains and even less aptitude, but the devas of Vulture Peak, moved doubtless by the desire to increase their merit and thereby their splendour and happiness by helping a Buddhist pilgrim, the devas, I assert, although invisible aided me ; I knew no fear and accomplished a mountaineering feat of which I should have deemed myself incapable.

All difficulties were surmounted by Buddhist faith and perseverance, we had indeed reached the summit of Vulture Peak where Lord Buddha often dwelt and uttered so many of His discourses. In the eyes of the Mahayana school Vulture Peak is hardly less sacred than Gaya itself, for here was delivered the Lotus of the Good Law while Buddhas, and devas from world systems of the remotest regions of space assembled and the mountain transfigured became a Pure Land of the seven jewels. Hence Vulture Peak is regarded by the Japanese Nichiren sect which is founded on the Lotus scripture as an actual paradise.

The summit is adorned by a small cairn of stones and white prayer flags the offerings of Tibetan pilgrims, many of whom in their great enthusiasm spend a whole night on the summit of Vulture Peak. We now worshipped and I repeated several times the mantra of Nichiren, *Namo Myo Ho Renge Kyo,* Hail to the Lotus of the Good Law. On clear days Buddha Gaya is visible from Gajjhakuta, so standing upon one sacred site we had view of another. Far below us was the tree-filled valley enclosed by the five hills of Rajagaha. One can easily understand why Lord Buddha often resorted to this place ; the mountain air is exhilarating and the scenery

beautiful, so such a spot was well fitted to stir the bhikkhus to lofty aspirations.

The descent was easier, we made our way through a natural arch of the rock, passing a small cave adorned with a quaint Tibetan painting. The sun was nearly set when we reached the valleys and devoutly hoped the tigers might oversleep themselves, as they perhaps did, as we saw nothing more formidable than a bear, which, after surveying us from a distance, shuffled off into a thicket. One more famous place remained to be visited, the Sattapanni cave where Maha Kassapa often retired to meditate and where the First Council was held. It awakened solemn thoughts akin to awe to stand within the shadowy cave where the Arahans assembled to settle the canon of the scriptures.

As we left the cave, darkness was descending rapidly, only the west glowed with a calm splendour of ruby, recalling the peace and rest of Sukhavati. On our way back we visited the famous hot springs which adjoin a large Hindu temple. There is a tradition that these springs were the gift of the Buddha Himself, and I can scarcely believe that such a blessing could have come from a lesser personage. A hot bath is always a delight, but never have I enjoyed such a bath as this. The water is of the exact temperature to cause delight. In one place the water flows from a rock in the courtyard, and sitting beneath the cascade our bodies were warmed to a pleasant glow and invigorated by the splendid mineral properties of the water which is pronounced by the great scientist Sir Jagadish Bose to be the second in the whole world. The crowning joy was to plunge into the lovely bath, a natural rocky basin, where the warm water lulled the senses to a languorous ecstacy. Our mountaineering and subsequent bath had made us ravenously hungry, and returning to the Dharmasala we discovered that Fortune, sweet smiling goddess was still determined to patronize us, for a certain Mr. Mukherji and his wife were staying at the Dharmasala, and the lady, who was an excellent cook, had prepared us a most delicious Indian

meal to which we did ample justice. So ended a perfect day of sixteen annas worth of happiness.

Next day, we visited the remains of Rajagaha, which are scanty, consisting only of foundations, for not a single building is intact. The destruction here seems to be due not to fanatical vandalism, but to time and neglect, for after Pataliputra became the capital of the Magadha empire, Rajagaha was abandoned and fell into decay.

After our meal, we set out with Mr. and Mrs. Mukherji to visit Nalanda which is reached by a short train journey from Rajgir.

The birth-place of Sariputta and famous seat of Buddhist learning, is being rediscovered thanks to the work of the excavator. We found a whole army of coolies engaged in digging up this famous site, and fresh funds are of almost daily occurrence. Passing some crumbling walls we came to the ruined temple, the walls of which are still standing. Around it were stupas with exquisitely carved Buddha rupas, many of them mutilated, but nothing can destroy the Buddhist charm of the place which, now that the scorching flame of fanaticism has passed, is being restored to the world. Much no doubt remains to be discovered, but enough is evident to justify the glowing description of Hui Li in his Life of Huan Chang. Nalanda, in the days of its glory, must have been one of the wonders of the world. Elsewhere are rows of bhikkhus' cells. A curious feature of these dwellings is the entire absence of windows, all light must enter through the door. One wonders how the bhikkhus endured this, but in that lovely climate they probably did most of their study and meditation in the open air.

In a brick enclosure is a magnificent Buddha rupa of black stone, now used by the Hindus for worship as the symbol of one of their gods! Such misappropriation of the most sacred emblem of another Faith savours of impudence. Returning to the station we took train back to Bhaktiarpur, whence Ven. Dhammaloka set out for Benares, while

Mr. Walisinha and I caught the train for Calcutta which we reached at eight in the morning after a comfortable journey. So ends the story of our pilgrimage, which will be a charming memory for the rest of our lives, for everything, even the little discomforts we remembered with quiet satisfaction, firm in our faith in merit won, and well content indeed at having seen the most sacred places in the world.

To all my readers who have followed this narrative I say, go on pilgrimage if you can, it is a unique experience, a treasure of merit and a happy memory for all time. The merit of our pilgrimage we offer to all beings with the earnest wish, "May all beings be happy."

(Concluded.)

LATE SHIVA CHARAN LAL OF LUCKNOW

(By Mr. Gangacharan Lal.)

My friend Mr. Devapriya has entrusted to me a sad task in asking me to write a sketch of my revered father—the late Mr. Shiva Charan Lal who suddenly left us all mourning, on the 6th of June 1931—barely 50, and in robust health.

Born as the only child in a family of seven brothers, handsome, vivacious and brilliant he was the darling of the family, and no comforts which the ample resources of the family and love of fond parents and a still fonder grandfather could bestow were ever denied to him.

The family was rich and cultured, but it was a culture not born of education but of a life of piety, strict observance of family rituals and unstinted charities. In his childhood his mind was much influenced by his grandfather late Lala Dat Ram, whose name is still revered in the Rohilkhand Division on account of his saintly life and unostentatious charities.

As a child he attracted the attention of a Bengali Head master who was a tenant of the family and he induced the unwilling parents to admit him into the local Government High School of Moradabad. Elaborate arrangements were

made for his studies. His parents would not entrust him to a horse-driven vehicle, so a palki was arranged for his conveyance. My grandfather personally used to leave him at the school, take food for him in the interval and fetch him back and this continued till he passed his First Arts examination. The Bengali Headmaster had a great hold on his mind and when he passed his school final examination in the 1st division the Headmaster induced him to go up for higher studies and against the entreaties of the whole family he determined to go up for collegiate education. The fond parents would not allow him to live alone in a strange city and so the whole family went with him and for 6 years they remained with him first at Meerut and then at Lucknow.

While he was in the B. A. final class, he came in touch with an old Indian mystic Baba Debi Sahib, who initiated him into Yogic practices, but this had disastrous effect on my father's health as he could not maintain the rigid discipline of that life. It was from this mystic that he imbibed his love of Lord Buddha, which made him write his "Life and Teachings of Budlha" while he was studying in his M. A. class.

Shattered in health it fell to the lot of late Shiva Charan to witness the decline of his family fortune. Unfit by temperament to fill the role of a subordinate, he could not stick to any job for a long time, with the result that he could not rise high inspite of his great talents and he remained in a life-long struggle with adversity. Having not known the value of economy in his childhood he could not learn it all his life.

My father imbibed his love of Lord Buddha and Buddhism at a time when both were absolutely forgotten, and there was utter lack of Buddhist literature and society.

Of late he had been thinking of Buddha and Buddhism to the exclusion of all other matters in life. The dream of a coming Buddhistic renaissance had taken possession of him. He used to lose patience with those who would not think and talk as enthusiastically about it as he used to do. In the teeth of bodily suffering and mental anguish, he would sit down to

write his short and interesting articles on Buddhism, which had become a permanent feature of "The Leader". Many persons came from distant stations and paid him personal visits in order to learn Buddhism. This continued till the very last days. He was thinking of retiring, as soon as the youngest daughter of his would be married and settling down either at Kasia or Sarnath, but this was not to be. From the Buddhists in India has been snatched away a flower which was yet to scatter its sweet fragrance in all directions.

My father has gone but he has left a rich heritage for me ; his largeness of heart, his transparent sincerity, unshaken honesty, impressive cheerfulness, unstinted charity for suffering humanity form a heritage of which any son will be proud but greater than all this is the gift of Dhamma, faith in the three jewels that he gave me in a country which is now devoid of these gifts. He was not only my Janmadātā but Dhamma Dātā as well.

[*Late Siva Charan Lal of Lucknow whose sad, premature death we notified in the July issue of the Mahabodhi was a member of the Mahabodhi Society. Out of respect to his memory, we are publishing this touching, though short sketch of his noble life written by his eldest son, Mr. Ganga Charan Lal.*—EDITOR.]

BUDDHA'S BIRTHDAY ADDRESS*

By Claude Bragdon.

Every person may be said to live only to the extent that he is spiritually awakened ; one who, in Buddha's own words, "is earnest among the thoughtless and awake among sleepers, who moves about like a fire, burning all his fetters, small or large." It was thus that Buddha himself moved among men ; it is thus that he still moves in the hearts of men—how other-

* Delivered in New York on the occasion of Lord Buddha's Birthday celebrations.

wise should we be gathered here today, more than two thausand years after his passing, and in a land in his day unknown and undiscovered?

To get a true conception of Buddha we must not think of him as man, or even as superman. Mortality was like a mask which he assumed, that to the living dead he might appear even as they. We should think of his life on earth as a drama in which he assumed a part "for one night only," and that he no more died than Booth died in the death of Hamlet. Buddha existed before that birth which we here celebrate, and he exists now, because he is not, like us, subject to the illusion of time ; he pervades the world, everywhere stimulating spiritual growth—like nitrogen in the earth and air—because he is not, like us, subject to the limitation of space. Time and space are but forms of our thinking ; it is difficult for us to understand anything outside of these categories, but we shall never get a true conception of Buddha by reducing him to the dimensions of our own compresention, we can do so only by expanding our consciousness.

It is possible to apprehend, and to understand, after a fashion, grades of consciousness lower in the life-scale than our own ; first, because we have ourselves perhaps passed through them, and second, because they are open to observation through a studied behaviour. It is difficult, however, to form any idea of a consciousness higher than our own, because the only way this can be done is with the help of analogy, and both experience and observation are lacking. About the only way this can be done is with the help of analogy, and such is the manner Buddha himself pursued in his instructions to his followers.

For as Mr. Valye has just told you, when Buddha was asked if he were a man, an angel, or a god, he answered "no," but characterized himself as a lotus, grown up out of the slime and dark to flower in the sunlight of Nirvana. The true analogy is a true one ; for animal man is a seed which perishes where it is sown, though each contains the possibility of such a

blossoming—and this is the only reason for his existence. Therefore, if we are to see this occasion truly, let us not felicitate ourselves as living beings doing honour to the memory of one long dead, but rather recognize that we are the dead, paying homage to the living. We, the dead, salute Thee, Buddha, the Living.

A CRITICISM ANSWERED.

BY PANDIT SHEO NARAIN, ADVOCATE, LAHORE.

"The moral teaching of Buddha, as regards the manner in which it makes kindness and love binding upon all men is high above the ethical system of the Brahmans and far below the purity and nobility of Christianity. Especially is it lacking in moral force. How, indeed, could a religion provide a strong and ethical system when its chief duties consisted in the entire avoidance of action and its highest aim is total extinction—Nirvana?

The indolence of the system has been stamped upon the whole Buddhist world ; stricken with fear at the thought of suffering, its strength lies rather in endurance and passivity than in action. In a people enervated by such beliefs it is impossible to expect any powerful bond of union, any feeling for the greatness of race or state, any sense of patriotism . . . . . . Severe but true is Bishop Coplston's Criticism of Buddhism—that it lowers mankind by the very assertion of man's superiority." (History of the world *Harmsworth*).

The question is whether the above criticism is right. The critic of Buddhism is not clear in his assertion in what way Buddhist manner of kindness and love is far below the purity and nobility of Christianity.

It is a warning of history that, a religion is not to be judged from how its followers behave. Hence, Christianity

is not to be judged from what Christians did in the past and are doing now. It may be conceded, that Christianity has done some good to humanity, but is it true that it is purer and nobler than Buddhism and that its followers have acted upto its preaching?

We aver, without fear of contradiction, that Buddhists mostly have acted up to the teaching of their master in as much as it has humanised humanity wherever it has gone, that in making converts, no force, no worldly inducement have been employed, not a drop of blood has been shed in vindication of its cause. No missionary has entered any country with politics or patriotism in his head, no doubt there have been schisms in Buddhist sects but no bloody feuds, no love of conquest have entered their minds, never has any exploitation of other nations ever been contemplated, no cruelties ever inflicted on non-Buddhists, never have sacred buildings of non-Buddhists ever been touched, no objects of worship of others have ever been desecrated or defiled. Buddhists have always been on the defensive, far from opposing or retarding the advancement of science or perverting it to the detriment of humanity they have encouraged it.

Their compassion and mercy have been extended to all animate objects. Fine arts and aesthetics have received fullest patronage. They were the first to abolish slavery, and to treat all human beings alike, regardless of ethnical distinctions. Even rulers of kingdoms had training in monasteries. Rights of the fair sex have always been recognised. Medical missions and hospitals for animals are Buddhistic in origin.

Can the followers of any other founder of religion show such a spotless, unsullied record? Let them resort to introspection and let them refer to history and then institute a comparison.

It is difficult to find a "greater purity and greater nobility" in Christianity than in Buddhism. If example is superior to precept Buddhism takes the palm.

Activity is one of the teachings of Buddha but in aid of righteousness and indolence is condemned in the strongest terms possible. It is a gratuitous assumption that Buddhists are indolent due to Buddhist teaching.

NOTES AND NEWS

The Opening Ceremony of the Mulagandhakuti Vihara at Isipatana, (Sarnath, Benares).

A new chapter in the history of modern Buddhism will open with the formal opening of the Mulagandha Kuti Vihara which is to take place on the 11th of November next. Readers of the Mahabodhi are already aware of the historic importance of Isipatana as well as of the significance of the formal inauguration of the Mulagandha Kuti Vihara. Since the days of our Lord, the Buddha Tathagata, Isipatana (Sarnath) had been a well-known centre of Buddhistic thought and culture. Hundreds of Buddhists resorted to that holy spot—among them were to be seen old men and women, pulled down with infirmities and disgusted with the world, as well as young men and women possessed of iron nerves and massive intellect. In every heart at Isipatana rang the strains of a divine music, before every eye shone an immortal Ideal and in every breast arose the promptings of an uncommon Inspiration. Century after century, men took their shelter at Isipatana for peace—for the attainment of Tranquility. But during the twelfth century of the Christian Era, owing to incursions of foreigners, professing a non-Aryan creed, that divine music melted away—that immortal Ideal vanished and that uncommon Inspiration died away. Let it however be said to the credit of Isipatana that eager for peace and brimming with universal love, it did not meet the foreign

invaders with brute force, but stepped aside and made way, as it were, for the foreigners out of its feelings of deep compassion for all living beings. But Isipatana got from its foreign friends a requital, rich in harshness and cruelty, and fell into a deep slumber, as it were, through worry. To-day, however, it seems, Isipatana will again rise from its long slumber. For have not the foreigners who thwarted its mission of love now become children of its soil? Have not the foreigners who came as enemies, now become members and partners in its household? Isipatana will awake—Isipatana will again hold its head high in the world—it will again preach its doctrine of Love. Come, sisters and brothers of the world, your united voice will arouse Isipatana from its slumber. Remember that the eleventh day of coming November is the day wherein your united voice is to burst forth.

* * * * *

GIFT OF TIPITAKA FROM HIS MAJESTY KING PRAJADIPAKA OF SIAM.

The royal dynasty of Siam has been known in the Buddhist world for many centuries as one of the strongest defenders of the Buddhist faith. His Majesty King Prajadipaka, the present representative of that historic dynasty,—whose portrait appears as our frontispiece in this issue has acquired prominence by glorious activities in the cause of the Dhamma. One of the latest actvities of His Majesty in this direction has been the publication of the Tripitaka and the Paramatthamanjusā commentary on the Visuddhi Magga. We take this opportunity of acknowledging with gratitude the free gift, through His Majesty's Minister for Foreign Affairs, of two sets of this valuable series for the Calcutta and Sarnath libraries of the Society. We wish His Majesty, a long, prosperous and happy reign which is sure to witness a revival of the Buddha Dhamma throughout the world.

* * * * *

Rev. Sri Devamitta Dharmapala.

The Ven. Sri Devamitta Dhammapāla came down to Calcutta from Sarnath in the 2nd week of August in order to supervise the activities of the Society at Calcutta. We are glad to announce that his health has much improved at Sarnath where he intends to spend all his time now. His presence added special grace to three of our Sunday meetings. He was also able to address personally one such gathering. He gave a highly impressive speech on "Buddhism in the West" which was much appreciated for his witty and humorous remarks. He started for Sarnath on the 2nd of September.

* * * * *

Dhammacakka Day at Sarnath.

Dhammacakka Day was celebrated, this year, by the Mahabodhi Society with great *eclat* at Sarnath where 2520 years ago our Lord, the Buddha Tathagata, set the Wheel of the Dhamma in motion. The Dhammacakka Day fell this year on the 30th of June. The newly-built Vihara and the premises of the Mahabodhi Institute at Sarnath were nicely decorated with flags and festoons. At 2 o'clock, a gorgeous procession consisting mainly of the students of the Mahabodhi Institute, Benares Hindu University, and Kashi Vidyapith issued from the premises of the Mahabodhi Institute, went direct to Chaukhandi Stupa where the first five disciples of the Lord resided, and then came to the bottom of the banyan tree adjoining the Dhamekh Stupa—where a public meeting was held at 5 o'clock under the presidency of Dr. Bhagwan Das of Benares. The meeting was largely attended by the *elite* of the Benares City and was addressed among others by the Ven. D. Dharmapala, Messrs. Sri Prakasa, Bar-at-Law, Shivaprosad Gupta, and Narendra Dev, Principal, Kashi Vidyapith, all of whom paid their tribute, in glowing

terms to the greatest religious Teacher of India. The meeting terminated with the distribution of refreshments to the audience and food stuff and money to the poor people of the locality.

FINANCIAL

MULAGANDHAKUTI VIHARA FUND.

DONATIONS RECEIVED.

Previously acknowledged Rs. 80,812-15-10. Collected by Mg Ngwe Hmyin, Monywa, Burma :—Mg Ngwe Hmyin, Rs. 5 ; Dr. J. S. Rokhith, Rs. 2 ; Total Rs. 7. Collected by Khau, Burma :—U Kha B.A. Re. 1, U Tun Pe, As. 8 ; Mr. H. Haroon, As. 4 ; U Hla Mg, As. 8 ; U Tin, As. 8 ; Mr. Singh, As. 4 ; U Ba Lun, As. 8 ; U Po Htu As. 4 ; U Ba Tun, As. 4 ; U Ba Koe, As. 4 ; Daw Chan Chon, Re. 1 ; Daw Khin Myint, As. 8 ; U Po Thit, As. 8 ; U Tun Hlaing, As. 4 ; U Thu Daw, As. 4 ; Total Rs. 6-12. Mr. B. Don Alaris, Rs. 25 ; Sarat Chandra Choudhury (July), Rs. 10 ; C. K. Dhammatilaka Bhikkhu, Rs. 5 ; Mr. Sarbananda Barua, Rs. 5. Collected by A. P. Rupasingha Esqr. :—A. C. Rupasingha, Re. 1 ; J. D. Piyadasa & Co., 30 cents. ; Mr. B. A. Fernando, 25 cents ; Mr. D. R. Ramanayake, 50 cents ; Mr. Ramasingha, 25 cents ; Mr. G. D. Abraham, 25 cents ; Mr. G. D. Alwis, 25 cents ; Mr. G. D. Karthelis, 25 cents ; Mr. W. Dahanayake, 50 cents ; Mr. J. W. Rupasingha, 50 cents ; Total Rs. 4. Mr. Sarat Chandra Choudhury (August) Rs. 10. Collected by U Tun, U. Burma :—U Tun U, Rs. 5 ; U Po Shin, Re. 1 ; U Ba Thin Rs. 3 ; U Sat Pu, Re. 1 ; Ma Thet, As. 8 ; Ma Kan Sein, As. 8 ; Ko Ba Than, Re. 1 ; Sama Chouranday, As. 8 ; Total Rs. 12-8. Collected by U Po Sin, Burma :—U Po Sin, Rs. 15 ; Daw Kya, mother of U Po Sin, Rs. 10 ; Total Rs. 25. Collected by Mrs. Twe, Ywataung, Burma :—Mr. S. P. Sakaram, Re. 1 ; Mr. A. Appakutty, Re. 1 ; Mr. C. Anthoney, Re. 1 ; Mg Sein, Re. 1 ; Mg Ohn Pe, Re. 1 ; Mg Ba Gyi, Re. 1 ; Mr. B. Dutt, Re. 1 ; Mg Hla Gyaw, Re. 1 ; Mg Tun Yin, Re. 1 ; Mg Ba Tin, Re. 1 ; Mg Tin U, Re. 1 ; Mg San Tin, Re. 1 ; Mr. S. K. Naidu, As. 8 ; Mg Ka Sin, Re. 1 ; Mg. Thaung Pe, Re. 1 ; Mg Nyee, Re. 1 ; Mg Aung Kho,

Re. 1 ; Mg Ba Choe, Re. 1 ; Mg Tun Mg, As. 8 ; Mg Po Shin, Re. 1 ; Maung Kun, Re. 1 ; Maung Gale, Rs. 2 ; Mg Tin, Rs. 2 ; Mr. Neki Chand, Rs. 2-8 ; Mr. S. Candiah, Re. 1 ; Mr. Poodie, Re. 1 ; Mg Lu Maung, Rs. 3 ; Mr. B. B. Baruah, Re. 1 ; Mr. K. C. Bhoumik, As. 8 ; Maung Gale, Re. 1 ; U Tun Shwe, Re. 1 ; Mr. Bad Ram, As. 8 ; Mrs. Twe, Rs. 5 ; Total Rs. 40-8. Collected by Mr. D. P. Arsekularatne, Ceylon ; Mr. D. P. Arsekularatne, Re. 1 ; Mr. Hettiaratchy, Re. 1 ; Mr. L. G. Perera, Re. 1 ; Mr. A. H. Rajapakse, Re. 1 ; Total Rs. 4. Collected by U Ba Tin, Hanthawaddy, Burma :—Mg Thaung Pe, Re. 1 ; Maung Po Yin, Re. 1 ; Maung Ngwe, Re. 1 ; Maung Thwin Mul, Re. 1 ; Maung Tun Shein, Re. 1 ; Maung Than Tin, Re. 1 ; Maung Ba, As. 8 ; Maung Tun Myaing, Re. 1 ; Mg Hla Pe (1), Rs. 3 ; Maung Hla Pe (2), Re. 1 ; Maung Tun Myaing, As. 8 ; Maung Chit Thein, Re. 1 ; Maung Ba Kyi, Re. 1 ; Maung Pan Aung, Re. 1 ; Maung Chit Maung, Re. 1 ; Maung Ba Tun, Re. 1 ; Maung Thein Nyun, As. 8 ; Maung Tin, Re. 1 ; Maung Ba Tin, As. 8 ; Maung Tun Pe, Re. 1 ; Maung Mya, As. 8 ; Maung Shan, As. 8 ; Maung Po Nyun, Re. 1 ; Maung Aung Ba, Re. 1 ; Maung Ba Thein, Re. 1 ; Maung Ba Htaik, Re. 1 ; Maung Tun Pe, Re. 1 ; Saw Mg Maung, As. 8 ; Maung Ba Han, Re. 1 ; Maung Ba Thaung, As. 8 ; Maung Po Thaik, Re. 1 ; Maung Tin Pe, As. 8 ; Maung Pyo Yin, Re. 1 ; U Ba Tin, Rs. 2 ; Total Rs. 32-8 less As. 6 commission. Collected by Mr. S. Haldar, Ranchi :—Raja Saheb of Deara, Rs. 25 ; Mr. S. Haldar, Rs. 10 ; Total Rs. 35. Grand Total Rs. 81,035-3-10.

MAHA-BODHI JOURNAL.

Statement of Receipts and Expenses for the month of July, 1931.

RECEIPTS.

	Rs.	A.	P.
Subscriptions and sales .	83	15	0
Hongkong and Shanghai Bank to pay the Press	162	4	0
Total ...	246	3	0

EXPENSES

	Rs.	A.	P.
Bholanath Dutt & Sons for paper	2	5	6
Stamps etc.	31	10	9
Goss Art Cottage for blocks	17	4	9
Sri Gauranga Press printing bill	162	4	0
Total ...	213	8	3

MAHA-BODHI SOCIETY.

Statement of Receipts and Expenses for the month of July, 1931.

RECEIPTS.

	Rs.	A.	P.
Rent of Room and Hall	22	0	0
Hongkong & Shanghai Bank interest from Mallik	208	5	6
Chartered Bank for Beniapukur House repairs ...	150	0	0
Abdul Gunny interest for June and July ...	500	0	0
Mr. P. Tanu admission fee and subscription to M. B. S.	10	0	0
Telephone charges ...	0	2	0
Book Agency a/c ...	78	12	0
Food a/c	10	0	0
	979	3	6

EXPENSES.

	Rs.	A.	P.
Stamps	5	14	6
Stationery etc. ...	6	7	6
Library a/c Newspapers etc.	5	13	0
Conveyance	2	3	6
Calcutta Telephone Corporation	13	2	2
Calcutta Electric Supply Corpn.	21	4	9
Remington Typewriter Co.	20	0	0
Telegrams	0	12	0
B. House a/c Dulal and Kaviraj for repairs ...	16	8	0
Vihara a/c Candles, Soap etc.	1	15	6
Charity two poor women	2	0	0
Charity	0	10	6
Devapriya a/c	17	15	6
Wimalananda train fare to Benares	10	0	0
Gaya a/c	70	2	0
Sarnath a/c—			
Stamps to send notices	14	13	0
Photos and post cards	23	6	0
Sending man to Jaipur	17	4	0
Packing almirah, Stationery etc ...	17	6	0
Sripala train fare etc.	5	11	3
Samaneras a/c. sent to Alahakone ...	20	0	0
Samaneras a/c. sent to Sarnath	200	0	0
M. O. Commission ...	2	12	0
Secretary's train fare	15	9	0
Bhawani servant train fare	5	4	6
Calcutta M. B. S. Wages	64	8	0
Mr. S. P. Sahgal for work in Balarampur ...	7	0	0
M. O. Commission ...	0	2	0
M. O. Commission ...	0	2	0
Buddhadeva Sevasram ...	5	0	0
Food expenses	88	10	9
Book a/c. Purchase of books etc.	34	4	0
	716	9	5

Cleather, A. L. & Basil Crump—

Buddhism the Science of Life	3	12	0
Voice of Silence	3	4	0
Some thoughts on Buddhism	0	6	0
Buddhism A Rule of Life	0	4	0
Dharmapala, Anagarika—			
What did Lord Buddha Teach	0	4	0
Psychology of Progress	0	4	0
Repenting God of Horeb	0	4	0
Relation between Hinduism and Buddhism	0	4	0
Life and Teachings of Buddha	0	12	0
Buddhadever Upadesh (in Bengali) ...	0	6	0
Dutta, Sukumar—Early Buddhism Monachism ...	8	2	0
Davids, T. W. Rhys—			
Buddhist Birth Stories	5	14	0
Buddhist India	6	6	0
Dialogues of the Buddha, I, II, III each ...	8	10	0
Buddhism—American lectures			
Early Buddhism			
Davids, Mrs. Rhys—			
Psalms of Early Buddhists, I & II, each ...	6	14	0
Kindred Sayings, I and II, each	6	14	0
Rhys Davids, Mrs.—On the Divine States ...	0	6	0
Dutt, Dr. N., M.A., P.R.S., Ph.D.—Early History of the Spread of Buddhism and the Buddhist Schools	7	8	0
Ancient Mid-Indian Kshatriya Tribes, Vol. I	8	0	0
Dahlke, Paul—			
Buddhism and Science	8	2	0
Buddhism, Its Place in the Mental life of Mankind	8	2	0
Goddard—Buddha's Golden Path	3	4	0
Giles, H. A.—Travels of Fa Hian or Record of the Buddhist Kingdoms	3	12	0
Grimm, George—The Doctrine of the Buddha ...	12	8	0
Gour, Sir H. S., M.A., D.Litt., L.L.D.—			
Spirit of Buddhism	18	0	0
Ghose, Mr. Ishan Chandra—Jataka (Bengali) 5 Vols., each	5	0	0
Haldar, S.—			
Lure of the Cross	1	0	0
The Cross in the Crucible	1	8	0
Haman, C. H.—Buddhist Sonnets	2	0	0
Jayasundare, A. D.—Numerical Saying (Anguttara Nikaya). Board	6	0	0
Lal, Shiva Charan—			
Life and Teachings of Buddha	1	0	0
Law, Dr. B. C., M.A., Ph.D.—			
Dāthāvamsa or History of the Tooth Relic Text and English translation ...	4	0	0
Cariyāpitaka—Devanagri	1	0	0
Life and Works of Buddhaghosa (paper) ...	7	8	0
Some Kshatriya Tribes of Ancient India ...	10	0	0
Historical Gleanings	6	0	0

O. P.—Out of Print.

Buddhist Conception of Spirits	3	0	0
Heaven and Hell in Buddhist Scriptures ...	4	0	0
Maha Bodhi (Bound Volume) 1928, 1929, 1930, each	5	0	0
Maha Bodhi—(Monthly)—Annual Subs. ...	4	0	0
Metteyya, Bhikkhu Ananda—			
Wisdom of the Aryas	2	4	0
Religion of Burma, cloth 3/8/- ; board ...	2	12	0
Mookerjee, S. C.—The Decline and Fall of the Hindus	1	0	0
Narasu, Lakshmi—			
Essence of Buddhism	2	0	0
A Study of Caste	1	8	0
Nyanatiloka Thero—The Word of the Buddha ..	1	0	0
Oung, Tha Do—Pali Grammar (after Kacchayana) Vol. I, Rs. 4/8/-, Vol. II	5	8	0
Olcott, Henry S.—			
Life of Buddha and its lessons	0	2	6
Golden Rules of Buddhism	0	2	6
The Buddhist Catechism	0	9	0
Do. (Smaller)	0	2	6
Pali Canon—by Buddhist Lodge	0	4	0
Rost, Dr. E. R.—			
Nature of Consciousness	9	8	0
Roerich, Prof. N.—			
Altai-Himalaya	15	0	0
Adamant	5	4	0
"Roerich" reproductions of 63 paintings ...	5	4	0
Heart of Asia	4	8	0
Flame in Chalice	4	8	0
Shambala	4	8	0
Rockhill—Life of the Buddha	7	14	0
Seneviratna—The Story of the Sinhalese Vol. II ...	5	0	0
Sumangala, S.—			
Sangiti Sutta	0	8	0
Mulapariyaya Sutta	0	4	0
Smith, V. A.—			
Asoka the Buddhist Emperor of India Paper, 3/6/- ; Cloth	6	6	0
New Asokan Edict of Maski	1	0	0
Strauss, C. T.—Buddha and His Doctrine ...	2	8	0
Silacara, Bhikkhu—			
Addresses and Papers on Buddhism ...	2	12	0
Buddhism for Beginners	0	6	0
Kamma—A Scientific Exposition of ...	0	6	0
The Fruit of the Homeless life	0	6	0
The Dhammapada or Way of Truth ...	0	6	0
The Five Precepts	0	12	0

CONTENTS.

NOTICE

The Maha-Bodhi begins each new volume in January. It can however be subscribed at any time of the year. Old subscribers who began to subscribe in January should send their subscription so as to reach the office by the last day of this month, otherwise the journal will be sent to them as usual per V.-P.-P.

Manager,
THE MAHA-BODHI.

NOTICE

A book containing reports of proceedings, all speeches delivered and all articles read on the occasion of the opening ceremony of the Mulagandhakuti Vihara will be published later on. It will also contain all pictures delineating the different phases of the ceremony. The price and the date of publication will be announced soon.

Manager,
The Mahabodhi Book Agency.

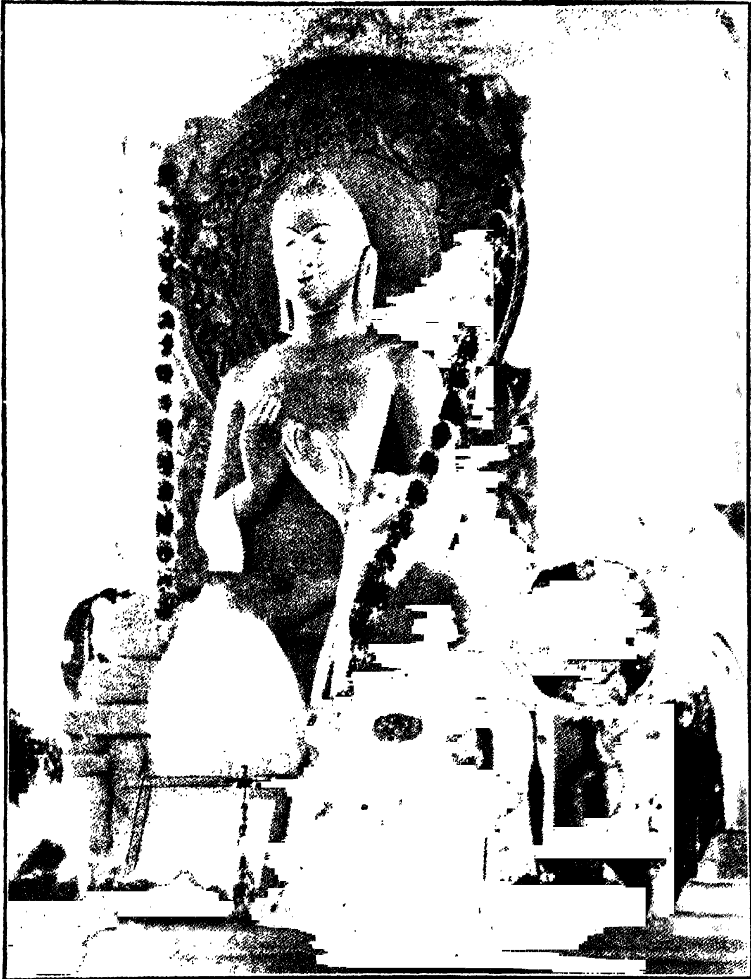


Image of the Buddha inside the Temple (made after the famous image in the Sarnath Museum).

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Manifest holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXIX] NOVE., DEC., B. E. 2475 / C. E. 1931 [Nos. 11, 12

TO GAUTAMA BUDDHA*

BY RABINDRA NATH TAGORE

(Written in view of the opening of the Mulagandhakuti Vihara at Sarnath)

Bring to this country once again the blessed name
Which made the land of thy birth sacred
to all distant lands !
Let thy great awakening under the bodhi tree
be fulfilled,
Sweeping away the veil of unreason
And let, at the end of an oblivious night,
freshly blossom out in India
thy remembrance !
Bring life to the mind that is inert,
thou illimitable Light and Life !
Let the air become vital with thy inspiration !
Let open the doors that are barred,
and the resounding conch shell
proclaim thy arrival at Bharat's gate.
Let, through innumerable voices,
the gospel of an immeasurable love
announce thy call.

* Translated from the original Bengali by the poet.

Message of
H. E. Lord Willigdon,
Viceroy and Governor-General of India.

It gives me great pleasure to be able to present to the Mahabodhi Society certain well authenticated relics of the Sakya Sage, Gautama Buddha, and it is a matter of deep gratification to me that they will be enshrined at a place where the Buddha preached his first sermon. I congratulate the Society on having built a vihara worthy of the reception of these precious relics.



H. E. Lord Willingdon,
Viceroy and Governor-General of India, who presented the Relics to the Mahabodhi Society.

Dr. RABINDRA NATH TAGORE'S MESSAGE

(Read at the Opening Ceremony of the Mulagandhakuti Vihara)

The spiritual illumination in India which ages ago shed its radiance over the Continent of Asia, raised its memorial on the sacred spot near Benares where Lord Buddha had proclaimed to his disciples his message of love's supreme fulfilment. Though this monument representing the final hope of liberation for all peoples was buried under dust and forgotten in India the voice of her greatest son still waits in the heart of silent centuries for a new awakenment to hearken to his call.

Today when in spite of a physical closeness of all nations a universal moral alienation between races has become a fateful menace to all humanity, let us in this threatening gloom of a militant savagery, before the widening jaws of an organised greed, still rejoice in the fact that the reopening of the

ancient monastery of Sarnath is being celebrated by pilgrims from the West and the East.

Numerous are the triumphal towers built to perpetuate the memories of injuries and indignities inflicted by one murdering race upon another, but let us once for all, for the sake of humanity restore to its full significance this great memorial of a generous past to remind us of an ancient meeting of nations in India for the exchange of love, for the establishment of spiritual comradeship among races separated by distance and historical tradition, for the offering of the treasure of immortal wisdom left to the world by the Blessed one to whom we dedicate our united homage.

Rabindranath Tagore

Nov. 11.
1931



LATE MRS. MARY ELIZABETH FOSTER,
who gave thirty thousand rupees for the construction of the Vihara.



VEN'BLE SRI DEVAMITTA DHAMMAPALA,
Founder and Director-General, Mahabodhi Society,
who gave fifteen thousand rupees for the construction of the Vihara.

VEN'BLE SRI DEVAMITTA DHAMMAPALA'S ADDRESS

AT THE

Opening Ceremony of the Mulagandhakuti Vihara.

I welcome you to this hallowed spot, sacred to the Buddhists of Asia as the place where the Devatideva Sakyamuni preached the first Discourse known as the Dhammacakkapavattana Sutta to the five Bhikkhus 2520 years ago. The Bodhisatva Prince Siddhartha was born at the Lumbini Grove near Kapilavastu 2555 years ago. The Holy site is in Nepal territory, and the exact spot is identified by a stone pillar set up by Emperor Asoka. The other two consecrated sites art at Buddhagaya and Kusinara. At Buddhagaya the ascetic prince 2520 years ago reached Supreme Enlightenment on the full moon day of Vesakha, known to the Buddhists as Anuttara Samayak Sambodhi, whereby He discovered the great Law of Cause and Effect on which is based the Law of Dependent Continuous Causation, wherein He set forth the two aspects of Life, one of continuous suffering and the other of absolute Emancipation from the cosmic fetters of Lobho, Doso and Moho. The absence of the three mula akusalas helps the mind to realize the three infinite states of alobho adoso and amoho. The emancipated mind of the perfected being is free from covetousness, anger, and ignorance and this leads to the realization of

Nibbana, which is the bugbear of the nihilist, materialist, sensualist, monotheist and pantheist. It was at Buddhagaya that the Bodhisatva discovered the Four Aryan Truths viz., the existence of Sorrow, the Cause of the Production of Sorrow, the absolute cessation of the causes that lead to the production of Sorrow and the Middle path of eight limbs that lead to the realization of the absolute state of Nibbâna, viz., perfect views, perfect aspirations, perfect speech, perfect activities, perfect methods of livelihood, perfect memory, and perfect concentration. For forty-five years the Samma Sambuddha preached the Doctrine of Diligent Activity and in His eightieth year, He entered the state of anupâdisesa Nibbânadhatu at the sâla grove in Kusinâra. From that year up to now 2475 years have elapsed, and the vitalising seed of the Dhamma that was planted at Isipatana 2520 years ago, has grown great and its branches have ramified all over Asia giving shade to the people of China, Japan, Manchuria, Mongolia, Korea, Tibet, Siam, Combodia, Burma, Arakan, Nepal and Ceylon. Before the birth of Christianity and Islam the Noble Religion had no rival in Asia, and from one extremity of Asia to the other the Religion of Wisdom and Mercy reigned supreme for a thousand years.

Seven hundred and thirty-eight years ago Holy Isipatana was destroyed by Muhammad Ghori; Buddhagaya, Odantapuri, Nalanda, Vikramasila were destroyed by Bakhtiyar Khilji

nearly a hundred years ago, and Buddhism in Kashmir was destroyed by Sikandar, the Butshikan in 1394 A.C.

After nearly 800 years of perfect oblivion Holy Isipatana, modern Sârnâth, has returned to the hands of its legitimate owners. When I first visited Sarnath in January 1891 the village was in the occupation of low-class hog breeders. The small compound attached to the Jain Mandir was the clean spot where the hogs were not allowed to enter. Every effort was made by me to acquire the site but I was unsuccessful, and at last in January 1901 I was able to purchase three bighas of land from the Zemindar to open a free school, with the money provided by my dear mother, who is now 85 years old. The existing free school was opened in June 1904 from the donation sent by the late Mrs. Foster of Honolulu.

The time has now come to elevate India to a state of progress. No progress is possible if internecine quarrels continue. The ancient Buddhist Bhikkhus followed the path of renunciation when they carried the sociological ethics of Aryan civilization to Japan, Korea, China, Siam, Cambodia, Burma and Ceylon. What happened to the wonderfully sublime literature that existed in India in the Buddhist period? No trace of it is found in India; but fortunately the whole literature exists in its fulness in Buddhist lands. Europeans study Pali, Sanskrit, Chinese, Mongolian, Tibetan in the hope of re-discovering the

forgotten teachings of the Samma Sambuddha, which saw the light first in India 2520 years ago. But the sons of India have no idea of the wealth that exists in the wonderful Buddhist literature and very few sons of the soil think of discovering the gems that are embedded therein.

What to-day the teeming millions of India need is the sublime ethics and wisdom of the Aryan eightfold path. The 45 volumes of the Pali texts which contain the Buddha vacana and the 45 volumes of the Commentaries in Pali belong to India, and these volumes must be brought back from Buddhist lands and rehabilitated in India. Similarly the Sanskrit Buddhist texts of Asvaghosa, Santideva, Vasubandhu, Asanga, Paramartha Aryadeva, Nâgarjuna, Dharmapala, Candragomi, Candrakirti, Yasomitra, Khsemendra, must be rediscovered and brought back to their birth place. In Europe Burnouf, Max Müller, Turnour, Bopp, Stanislas-Julien, Westergaard, Wassiljew, Childers, Bohtlingk, Spiegel Kuhn, Minayeff, Senart, Neumann, Weber, Fausboll, Eitel, Foucaux, Rhys Davids, Oldenberg, Trenkner, Feer, Cowell, Chalmers and others laboured to translate Buddhist texts which exist in different oriental languages.

Remember the Law of Karma is a complex Law. The characteristic of the Aryan is ahimsa; says the Dhammapada: ahimsâ sabbapânânam ariyoti pi vuccati.

After an exile of 800 years the Buddhists have

HELP TO SPREAD THE DHAMMA IN INDIA

To

SECRETARY,

Maha Bodhi Society,

Holy Isipatana, Sarnath, Benares Dist.

DEAR BROTHER,

I desire to contribute Rs................ to the Maha Bodhi Society as a donation for the items mentioned below and Rs................ as a monthly subscription commencing from ....193 for the building up of Holy Isipatana as an International centre of Buddhist activities.

I remit Rs.......... Rupees (in words)................................ ....by including the monthly subscription for..............193 .

1. International Buddhist Institute Rs.......................
2. Library Building Rs...
3. Library Equipment Rs......................................
4. Free Dispensary Rs..
5. Sanghavasa Rs...
6. Maha Bodhi Free School Building Rs...................
7. ,, ,, ,, Maintenance Rs............
8. Mulagandhakuti Vihara Maintenance Rs............
9. Propaganda work in Indian Vernaculars Rs.........
10. Orphanage Rs...
11. Maintenance of the Samaneras who are trained for Buddhist work Rs..................................
12. Maha Bodhi Press at Sarnath.

Full name (*Please, write legibly*)..

Designation..

Address..

....

....

Date.......................... *Signature*...

returned to their own dear Holy Isipatana. It is the wish of the Maha Bodhi Society to give to the people of India without distinction of caste and creed the compassionate doctrine of the Samma Sambuddha. I trust that you would come forward to disseminate the Arya Dhamma of the Tathagata throughout India.

ADDRESS TO THE MAHABODHI SOCIETY

BY RAI BAHADUR DAYARAM SAHNI, DIRECTOR-GENERAL OF ARCHÆOLOGY, INDIA.

[*Speech delivered at the Sarnath Museum on the occasion of the presentation of the Holy Relics*].

I have been commanded by His Excellency the Earl of Willingdon, Viceroy and Governor-General of India, to convey to you the following message:—

"It gives me great pleasure to be able to present to the Mahabodhi Society certain well authenticated relics of the Sakya Sage, Gautama Buddha, and it is a matter of deep gratification to me that they will be enshrined at a place where the Buddha preached his first sermon. I congratulate the Society on having built a vihara worthy of the reception of these precious relics."

I feel proud that the duty of actually presenting these relics on behalf of His Excellency has been assigned to me, and I am the more pleased to discharge this, as I have myself been closely associated with the exploration of many Buddhist sites during my long service in the Archæological Department. Fifteen years ago the Government of India had promised to present three Buddhist relics found at Taxila and one from Bhattiprolu in the South of India to the Mahabodhi

Society, and another relic to the Bengal Buddhist Association provided that these Societies could guarantee that the relics would be enshrined in worthy viharas and adequately safeguarded. It was also suggested that the relics should be enshrined at Calcutta, Sarnath and Taxila respectively. In accordance with that promise, the Bhattiprolu relic was presented to the Mahabodhi Society and duly enshrined by them in a suitable vihara in Calcutta. The relics being presented today will be enshrined at Sarnath. I need scarcely assure the Mahabodhi Society that if they can arrange to build the third vihara at Taxila it would be possible to give another sacred relic to them.

The choice of Sarnath, the ancient Mrigadava or Isipatana for the reception of the relics being presented to you is an exceedingly happy one inasmuch as it is one of the eight great places specially consecrated by the presence of the Buddha and where the Sakya Sage preached his first sermon on the new doctrine that he had discovered. The name you have given to your vihara is also an appropriate one, for though the term *gandhakuti* originally denoted the private dwelling place of the Buddha, it was in later days freely applied to shrines containing images of the Buddha. No ancient examples of the *gandhakuti* have come down to us on any of the Buddhist sites in India that have so far been explored, but that Sarnath did formerly possess a *Mula-gandhakuti* is evident from inscriptions brought to light on the site.

The relics being given to you were found by Sir John Marshall in one of a group of chapels situated to the west of the Dharmarajika Stupa in the Chir Tope mound at Taxila. The deposit consisted of a steatite vessel with a silver vase inside, and in the vase were an inscribed silver scroll, and a small gold casket containing some minute bone relics. The steatite casket and the silver casket had unfortunately been crushed by a heavy stone slab placed over the deposit. The small gold casket in which the relics are contained is how-

ever the original one, and the grey stone casket in which the gold casket is enclosed is from Taxila and of about the same date as the original stone casket. The new silver casket has been especially made in Calcutta at the expense of the Government of India. The Kharoshthi inscription on the silver scroll referred to was first edited by Sir John Marshall in the Annual Report of the Archæological Survey of India, Part II, 1912-13, page 19, and has since been re-edited by other scholars. It states that in the year 136, on the 15th day of the first month Ashadha, relics of the Lord were established by Urasaka, a Bactrian, in his own Bodhisattva chapel in he Dharmarajika compound of Takshasila, for the bestowal of health on the great king Khushana in honour of all Buddhas, Pratyekabuddhas, Arhats, etc. You will see from this that these relics are definitely described as relics of the Blessed One. The fact that they are very minute pieces of bone need not surprise us, for as we all know the bone relics of the Sakya Sage were after the cremation first divided among eight chiefs from different parts of the country and subsequently removed from the original stupas and re-deposited in new stupas built by Asoka. The traditional number of these latter stupas according to Buddhist texts was 84,000. Some of these relics were again dug out of the Asokan stupas or Dharmarajikas by Kanishka in the second Century A. D. and he in his turn built new stupas upon the portions secured by him. Despite their small size these relics are sacred, as there can be no reasonable doubt as to their being a portion of the body relics of the Great Teacher.

I now present these relics to you.

MESSAGES READ ON THE OCCASION OF THE OPENING CEREMONY OF THE MULAGANDHAKUTI VIHARA

TELEGRAMS

H. R. H. Prince Damrong, Bangkok, Siam :—

"Thank for inviting. Sincere regret unable to attend myself owing to unavoidable duties here. Hearty congratulations to Society for its great accomplishment. May Holy Trinity lead your efforts to successful re-establishment of Buddhism in the land of its birth."

Pandit Madan Mohan Malaviya, London :—

"Thanks invitation opening ceremony. I would have been delighted to attend if in India. My Hearty wishes for your fellow-workers' success in high souled endeavour to re-establish Mulagandhakuti Vihara and make it the most important centre of inspiration and enlightenment to whole Buddhistic world."

B. Das, M.L.A., Cuttack :—

"From Land of Lord Jagannath where Buddha's teaching of equality of mankind still prevails, I convey hearty felicitations to distinguished savants and visitors to Mulagandhakuti Vihara, may noble culture of Buddhism bring renaissance of federation of Asiatic nations leading to real league of nations of world emancipating oppressed humanity based on noble teaching of Lord Buddha."

Registrar, Benares Hindu University :—

"Offer felicitations, pray Mulagandhakuti Vihara become centre to promote cause Aryan culture."

Rev. Uttama of Burma, Carmichæl Medical College, Calcutta:

"Extremely regret unable present with you on this

historic occasion on medical grounds. May Lord Buddha crown your efforts with grand success and may Sarnath rise once more as of old as a great temple of Knowledge and Learning and inspire world and suceeding generations with the spirit and ideal of our great Lord. May blessings of Lord Buddha, Dharma, Sangha be showered on you who have consecrated your life for success of our mission."

Kumar T. N. Pulger, Darjeeling :—

"Regret unable to come, wishing every success."

Gustav Sodergren, Stockholm :—

"My heart bends with joy at this holy celebration.

Pagoda Trustees, Moulmein, Burma :—

"Wish opening and consecration ceremony every success."

The Hon. Mr. D. B. Jayatilaka, Colombo :—

"Sincere congratulations on inauguration of Vihara crowning your life long efforts to revive Dharma in India."

Gajendra Lal Chowdhury, Lalmai, Tipperah :—

"Wishing every success and praying for the welfare of members attending."

Secretary, Maha Bodhi Society, Colombo :—

"Most auspicious day, auspicious ceremony all success. Buddhist Lanka rejoice at noble idea, great endeavour high conception realized. May this event make venerable founder joyously happy."

W. E. Bastian J. P., Colombo :—

"On this memorable and solemn occasion when the light of the most Enlightened One radiate in the land of its birth, we rejoice with Mother India and send fraternal greetings. May you live long."

Mr. and Mrs. Perera, Calcutta :—

"We shall be followers of Lord Buddha who only preached Truth."

W. H. W. Perera, Proctor, S.C., Colombo, Ceylon :—

"Wish you success in glorious effort to re-establish Dhamma of Enlightened One on sacred Isipatana."

Peries, Katunayaka, Ceylon :—

"Wish success opening ceremony."

Prof. Bhagwat, Bombay :—

"Wish great success opening and consecration of Bhagwan Buddha Vihara. Regret inability attend."

Iwao Nishi, President, Indo-Japanese Commercial Museum, Calcutta :—

"Kindly accept my hearty congratulations for opening Mulagandhakuti Vihara. Exceedingly regret inability of my presence. Wishing you great success."

Viscount Shibusaya, President, Indo-Japanese Association, Tokyo, Japan :—

"Extends hearty congratulations opening ceremony Mulagandhakuti Vihara which will promote spiritual culture of the orient and human welfare of world. Best wishes for attainment of objects."

President, Buddhist Society for Propagation of Buddhism, Mandalay :

"Greetings to opening ceremony and eternal blessings to consecration of holy Mulagandhakuti for propagation of Buddhism."

Trustees, Arakan Pagoda, Mandalay :—

"Greetings to opening ceremony."

From Mr. Sharda Prasad, Satna :—

"Regret unable to attend, wish all success to function."

Fort Wandana Sahodara Samitiya, Colombo :—

"Hearty congratulations and best wishes for future success of Mulagandhakuti Vihara."

Kyaw Hla, Mandalay :—

"Extend Sri Devamitta Dharmapala heartiest greetings."

Mr. P. De S. Kularatna, Principal, Ananda College, Colombo :—

"Greetings from Ananda College, rejoice with you on completion of Vihara."

Les Amis Du Bouddhism, Paris :—

"Heartfelt greetings and congratulations Vihara opening."

T. R. Fernando, Asst. Post Master, Colombo :—

"Fruitful realization of undaunted efforts and re-establishment of Buddhasasana Dambadiwa may flourish is my fervent hope."

Rajmony Baruya, Comilla :—

"Adoration to sacred relic at Mulagandhakuti. Thank India Government and pray to Tathagata for splendid success of function and revival of Ahimsa, Maitri, Karuna and Arya-dhamma."

Buddhist Mission, Stocketon, North America :—

"Congratulations upon completing of Vihara. Best wishes for future success."

Managing Trustees, Shwedagon Pagoda, Rangoon :—

"On behalf of all Burmese Buddhist Trustees of Shwedagon Pagoda, Rangoon, wish your society all success in connection with the Mulagandhakuti Vihara opening ceremony, Buddhist convention and Exhibition."

U Thwin, Rangoon :—

"Offer fraternal greetings to those assembled at inauguration and sincere wishes and prayers for prosperity and great success to revival of Buddhism."

K. Y. Kira, New York :—

"Many regrets that we cannot attend the opening of Vihara, good wishes to this great event."

Mrs. Alice Leighton Cleather, Graham Cleather, Basil Crump, Christobel Davey, Peiping, China :—

"Warmest greetings and congratulations, we shall be with you in spirit on eleventh."

London Buddhist Mission :

"London Buddhist Mission Council congregation wish you long life to see triumph of your noble work—Vajiranana, Payne, Perkins, Grants."

Anonymous, Tokio :—

Greetings. May new light prompt enlightenment whole world.

C. T. Strauss, Frankfurt, Germany :—

"May this festival hasten the worldwide acceptation of the Dhamma."

Bhikkhu Javana Tikka, (Italian), Colombo :—

"May the opening ceremony be successful and may you live long to carry on your noble work at Holy Isipatana."

LETTERS

His Grace the Marquis of Zetland, P. C., London :—

I have received with much pleasure your invitation to me to be present at the opening of the Mulagandhakuti Vihara on November 11th. Had it been possible for me to leave England, I would have gladly come for I have the most pleasant recollections of the part which I played in the opening of the Sri Dharmarajika Vihara in Calcutta, when it was my good fortune to hand to the Mahabodhi Society the sacred relic for the preservation of which the Vihara had been built. But events in England prevent me from leaving, and I must content myself with offering you my congratulation on the completion of the Vihara at Holy Isipatana and my best wishes for the future.

Sir J. C. Bose, Calcutta :—

Not in matter, but in thought, not in possession nor even in attainments, but in ideals, is to be found the seed of immortality. India welcomes the pilgrims that are gathering

from all corners of the earth to be present at the opening of the Mulagandhakuti Vihara where Gautama Buddha. more than twenty five centuries ago, proclaimed his great message of love and compassion for alleviation of the sorrow and suffering of all living beings. It also teaches us that man is not dependent on external powers, but by his own persistent efforts alone can he win his highest freedom. It is the realisation of this freedom that greatly exalts all his powers, including that of inquiry in advancement of knowledge. He then realises—in the spiritual triumph of the martyr, in the ecstasy of the saint—the higher and higher expression of that evolutionary process by which man rises above and beyond all circumstances of the environment, and fortifies himself to control them.

Sir Hari Singh Gour, Kt., Nagpur :—

I acknowledge with thanks your kind invitation to attend the consecration ceremony of the Mulagandhakuti Vihara at Sarnath where the Saviour of the world preached his first sermon some two thousand and five hundred years ago. I wish I could attend this unique ceremony but the unexpected holding of a special Session of the Legislative Assembly on the 4th proximo prevent me from availing myself of this great honour. All the same I wish to convey to my fellow Buddhist devotees an assurance of my deepest interest in the event and I trust that the restoration of the Vihara will be a signal for all Buddhists to make a supreme effort to preach the noble doctrine to the uttermost corner of the Earth. Buddhism was a great religion when it was a missionary religion. It will be a great religion again if it carries out the wishes of the Master and lives in the daily deeds of men and expands its beneficent influence by evangelization and its service to mankind.

May this auspicious occasion be the happy augury of a noble effort to propagate the faith by precept and example and bind all humanity with the silken bond of mutual love, service and enlightenment.

M. Hara, Consul for Japan :—

I am glad to have an opportunity of sending my message of good-will on the auspicious occasion of the opening ceremony of Mulagandhakuti Vihara, Holy Isipatana, on November 11. My earnest vows are conveyed to this religious congregation and I fervently pray so that the inauguration ceremony is crowned with success. The name Buddha has a special charm for me and my nation and I feel myself fortunate to congratulate you on this occasion. It is undoubtedly true that anything concerning the formulator of the law of Piety and Dhamma is of great interest to the Eastern students of Buddhism. Great, vast and immense is the field of action this body has before it and it will surely fulfil its mission since it has a deeply rooted faith in itself, an invincible courage and a steady and unyeilding soul. I wish that divine spirit, that religious inspiration and that soul-animating culture will stimulate this body so that it may stand as a powerful stronghold of human happiness and may awaken a sense of religion to its devotees.

Mr. M. Piyadasa, Colombo :—

I wish the ceremony all success.

Prof. Nalinaksha Datta, Calcutta University :—

It is a unique event, I should say, in the history of modern Buddhism : and the whole world of Buddhists and Buddhist scholars will owe a deep debt of gratitude to Rev. Dhammapala.

Sayàdaw U Pyinnyathami, Rangoon :—

Hope that the sacred ceremony will be attended with all the success that it deserves. I send my message of Hope, Tranquility and Peace to the ceremony and to those who are working in the name of the All Human Religion and for the Peace and Prosperity of the Universe.

Ellen M. Nash, Canada :—

I am sorry that I shall be unable to be present, but my thoughts will be with you all on that day. May the beneficent teachings of the Lord Buddha girdle the earth.

Message from Prof. Nicholas de Roerich, Himalayas :—

Great is the Joy of Construction ! Noble is the Deed of Creation ! Beautiful is each endeavour in the name of Spiritual Culture ! This day is for all Buddhists and for all devotees of high Culture a truly memorable one. The great Concept has risen again from the ashes. The great attainment is re-evoked again in the minds of all thinking humanity, thus showing that the Truth "is like a Flame of the Torch, which remains unchangingly aglow." Wherever a faithful pilgrim visited the old sanctuaries of Sarnath he was aware in his innermost heart that not without a great purpose this historical place remained concealed as a hidden treasure. In the very predestined time it will arise in all its spiritual glory—that glory which has inspired those who have beautified this great place creating such unforgettable monuments, as the celebrated Image of the Blessed One. The reproduction of this Image unrepeatable in its grandeur and spiritual beauty, is cherished now in all parts of the world. Under the most unexpected circumstances we had occasion to witness the reverence paid to this glorious monument of Eternity. People of most different standing and creeds were united in admiration of this benevolent merciful Image. Beautiful is your thought to make of Sarnath a Centre of Buddhism. Verily what other place, because of its historical unrepeatable glory and geographical situation could be equal to Sarnath ! We know that every tree requires time to grow. Thus also the Centre at Sarnath will follow the natural law and will develop gradually and steadily through the untiring efforts of its devotees. Patience, persistence, devotion, unity and love will bring to this Centre its glorious predestined Future !

In our days, when a mutual understanding is so needed, when the world collapses under wrath and destruction, every human heart must aspire towards spiritual unity and creative construction. In the name of these noble deeds, I am sending to you, devoted Builders, my sincerest thoughts and hearty wishes for evergrowing success !

In spirit with you,

N. Roerich

H. H. The Maharajadhiraj, Idar :—

"Wishing every success in your sacred undertaking."

Private Secretary to H. E. the Governor, C. P. :—

"Regrets that His Excellency will not be able to be present but sends his best wishes."

Raja Saheb of Aragal :—

"As a very humble representative of the Sakya clan to which the Buddha, the Blessed Lord belonged, I have very great pleasure in extending my warmest welcome to you all on this historic occasion. It is my proud privilege to send you all my greetings on behalf of the Entire Gautama clan—throughout India. I need hardly say that the world is indebted to the Buddha for the noblest and the most peaceful teaching ever delivered to mankind. It gives me very great pleasure to learn that you distinguished scholars and saintly personages are trying to revive Buddhism again in this ancient and Holy land of ours. I shall do my best to place my humble services at your disposal in spreading the gospel of the Blessed One. I welcome you once more and hope that you will very kindly carry away the most pleasant memories of this sacred Land of ours. Let me hope that you the spiritual sons of the Buddha will save the materialistic world of to-day by establishing the supremacy of righteousness over evil and love over hatred."

M. Winternitz, Prague, Czechoslovakia :—

"I heartily congratulate the Maha Bodhi Society on opening the new Vihara at Sarnath, the sacred spot where Lord Buddha turned the Dharmachakra and preached his first sermon on the Middle way, the Four Noble Truths, and the Noble Eightfold Path, the foundation of His religion of Love and Good-will, May the new Vihara flourish and always remain a centre for spreading that Maitri which the world to-day needs more than ever !"

Miss J. Ganguli, Calcutta :—

"The day has come for India to remember and follow the teachings of One who fought to drive away Sorrow from the hearts of mankind with Ahinsa—for India is to-day steeped in Sorrow. May this opening mark a new era in the history of our beloved mother-land, the glorious birth place of the Great Tathagata Buddha. We are awaiting with yearning hearts the coming of Maitreya Buddha—the world needs Him badly to-day. Auspicious be this day and the event the harbinger of a new day when men will serve men in love, faith, good-will and peace."

Resolution of the Working Committee of the Hindu Maha Sabha :—

The Working Committee of the (All India) Hindu Mahasabha (the only representative organization of the Hindus of all views, shades of opinion including Buddhists) assembled at New Delhi on the 7th November, 1931 resolve that on behalf of the Hindus of India they express their cordial felicitations to our Buddhist brothers on the auspicious occasion of the re-establishment of the Mulagandha-kuti Vihara which existed for some 1,700 years from the time of Lord Buddha and which was destroyed by the Mohammedan invaders 800 years ago. This temple maintained in the place sanctified by the footsteps of the Lord Buddha would be a place of pilgrimage for all Hindus and the Committee hopes that the temple will be a bond of union between the followers of the sister faiths in Hinduism on this auspicious occasion and the Committee urges upon the Hindus of India the necessity of closer co-operation and communion between themselves and the Buddhists of other lands considering that the fundamental spiritual ideas guiding their inner life and largely also their outer life, go back to the same noble truths, preached for the benefit of the humanity by the Rishis, Jinas and Buddhas of ancient India. The Committee further recalls with pride the services rendered by Hindu and Buddhist

teachers and pilgrims to the cause of international peace and co-operation and is filled with a sense of humility at our present lethargy and inaction in this matter and calls upon the Hindus to work shoulder to shoulder for the spread of the noble Aryan Path among humanity at large.

Madam Alexandra David Neel, in the Holy Order (Sunyananda), Digne, France :—

Brothers and Sisters, I deeply regret that various circumstances have prevented me from joining you to attend the ceremony of the formal opening of the Mulagandhakuti Vihara. However my best and most fraternal thoughts are with you. You all know that the erection of this splendid Vihara is the result of the perseverant efforts of the Rev. Dharmapala (now Sri Devamitta). I am certain that, to-day many speeches will pay him the tribute of praises which he rightly deserves. As for me I am acquainted with Rev. Dharmapala for about 30 years. I have often been his guest in Ceylon and in India and I have also had the pleasure of having him as my guest in France. So I have had many opportunities to talk with him about his work and his plans, and I can fully appreciate the earnestness and the energy he exerted to bring about the achievement which stands visible before your eyes in the shape of the Mulagandhakuti Vihara. Consequently as a Buddhist and as an old friend of the Founder of the Maha Bodhi Society, I wish to offer him my hearty congratulations.

Brothers and Sisters, we have good reasons to rejoice about the erection of the Mulagandhakuti Vihara on the historical spot of Isipatana. It stands, here as a memorial of a most important event—the first preaching of the Buddha, in which he expounded the fundamental principles of his Doctrine. Moreover, built amongst the ruins of ancient Buddhist monuments, this Vihara may be considered as a symbol of the durability of the Buddha's teaching which is not bound to some particular epoch or to some particular

nation, but which is ever true and ever beneficial to all beings. Now while rejoicing about the good work which has been accomplished here we must nevertheless beware of thinking that the opening of this Vihara is an ultimate satisfactory end. This is far from being the case. The building of the Mula-gandhakūti Vihara is not an end but a promising beginning. The sermon which the Buddha preached here had its normal sequence when after his hearers had realised the meaning of the Doctrine that had been expounded to them, they were sent as missionaries to make known that Doctrine to others. The new Isipatana arising on the ruins of the ancient one, prompts us to listen with greater attention than ever to this first sermon delivered to the five ascetics dwelling in the Deer Park, and to endeavour, as they did, to grasp its full meaning.

Then, having understood it ourselves, it remains to obey the command of the Buddha and to co-operate effectively, as worker or supporter, to spread the Dhamma and to give to others the opportunity to understand it in their turn.

More than ever, mankind is suffering on account of wrong views. Most absurd notions are prevailing about social and economic problems about war, about intercourses between individuals and nations, while on the spiritual ground, superstition, national beliefs, credulity and fanaticism dominate.

In the first discourse of the Buddha delivered at Isipatana, the remedy to all these evils is stated in two words which are: Right Views.

Right views head the eight branches of the Eightfold path and right views are indissolubly linked with each of these branches.

In fact the whole Buddhist spiritual training consists in endeavouring to acquire right views on all subjects. The man who is possessed with clear, right perception and comprehension does not harbour in his mind erroneous beliefs regarding the nature of the beings and things, their respective

value and relationship between them and himself. He is not deluded and he does not cause others to be deluded. Nothing can become, for him, a cause of suffering, and he never causes suffering to others.

In short, Buddha Dhamma is the Doctrine of Right Views, the Doctrine of Enlightenment.

Now, churches which are preaching groundless dogmas and practices, the product of human imagination, are sending their missionaries even to the most remote parts of the globe; they support large establishments, they publish a considerable amount of literature.

I have heard Buddhists blaming them for having established missions in the East and for carrying on an active propaganda. I rather think that we must admire their faith, their enthusiasm and their devotion. Either as missionaries working abroad or as supporters of the missions remaining at home, those of other creeds than ours set an example on which we may profitably meditate.

Millions are Buddhists. Without great efforts they could establish in various Western countries, libraries, lecture halls, houses of retreat for study and meditation where that wonderful, unique first sermon of the Buddha, at Isipatana, would be repeated and made known to multitudes who ignore it and suffer because they ignore it.

I say again, Brothers and Sisters, let us rejoice about the achievement of this beautiful memorial of the Dhammacakkappavattana, but above all let us understand that its significance and its glory depends upon ourselves and our behaviour.

The Mulagandhakuti Vihara can be the splendid grave of a teacher and of a Doctrine which their followers consider as long dead and incapable of playing any part in the present modern scientific civilisation. Or it can be the first beautiful stone of a much larger memorial, of a living, powerful, immense Vihara which will have foundation in all

countries of the earth and be a blessed peaceful abode for multitudes.

***Dwight Goddard, Union Village, Thetford, Vermont :—**

I am very glad to send a message of good-will and greeting to the delegates gathered at Sarnath from all over the world, to celebrate the opening of the Buddhist Vihara. It is a most auspicious occasion, marking as it does the return of Buddhism to Sarnath after many centuries. Buddhism gave its very life in India for a rennaisance of Vedantism ; may India return the gift by a sincere and hearty welcome. I wish that I might be with you to share in the uplift of the occasion, but as that is impossible, I send this message.

Mr. Christmas Humphreys, President, Buddhist Lodge, London :—

"On behalf of the Lodge I beg to send herewith my most sincere congratulations on the building of the Vihara, and hope that it will symbolise the beginning of the return to India of the Dhamma which is her rightful heritage."

Francis John Payne, Secretary, British Maha Bodhi Society, London :—

"When this letter reaches you the opening ceremony of the Mulagandhakuti Vihara will be very near. It has been erected in the very park in which the most blessed Buddha first revealed his splendid message to an anxious world. We British Buddhists in the uttermost bounds of the West, converts to your faith, always think with love and affection of that holy spot. It is for us the centre from which our freedom has come. We join with you in this present time in triumphant joy and gladness and we are happy with you in the realisation of one of the greatest of your life's ideals. We hope that you will live long to shed upon the new building the light of your noble presence and we are confident that the light of the Dhamma re-kindled by you in the land of its birth, will never be extinguished. We, the Venerable Bhikkhu Vajiranan Thero, the Congregation, Council and officers of

your child the British Maha Bodhi Society, stretch out our hands and call down upon your head ten thousand blessings."

A. J. Edmunds, Historical Society of Pennsylvania :—

"There are many links between the Buddhist and Christian religions. The chief ones are love to enemies and apparition of the departed. Jesus said' "Love your enemies ;" Gautama said "Love them when they are cutting you to pieces." In the Christian religion, the Master died young and appeared to the disciples. In the Buddhist religion, the Master died old, and some of his disciples died first and appeared to him. The apparition of Anathapindika to the Buddha, recorded in both Middling and Classified collections is parallel to that of Jesus to Paul ; in each case the Devaputto lighted up the surroundings with surpassing splendour. Let us emphasize our agreements and minimize our differences."

Dr. Cassius A. Pereira, Ceylon :—

"Wish the function every success."

G. Robert de Zoysa, Colombo :—

"I wish your function every success and invoke the blessings of Triple Gem on your society and its members who have, and who are taking so much of pains for the propagation of Holy Dhamma."

Dr. Cassius A. Pereira, Ceylon :—

". . . . It remains for me only to congratulate you most sincerely on the successful termination of a long-cherished project, and to wish you success in all your noble aspirations. After centuries Migadaya of hallowed memory will once again blossom into righteous activity and the place will hum with the praises of the Blessed One, from the lips of his faithful followers, and the sweet words of the sonorous Pali will again ring through the aisles of a Mulagandhakuti pavilion of noble proportions and beauty. To you falls all the credit for this

great achievement, and as the words of our great Master are again chanted and the strains of the organ like Tibetan music pour over the plain, I can easily imagine the rustling throb of aching *Sukha* that will well up in your heart-causing you transport upon transport of keenest delight. And when all that busy activity is over and the pilgrims have departed to their homes and once again the Deer Park hears only the long-accustomed sounds or silence reigns, may the memory of all this successful endeavour bring peace and calmness to your glad heart. May the blessings of the Buddha, Dhamma and Sangha radiate round you always."

Sir S. Radhakrishnan, Vice-Chancellor, Andhra University, Waltair :—

"Wish you all success in your endeavour."

Sir W. L. Carey, Calcutta :—

"I wish you every success in your opening and continuation of the temple."

B. Kobayashi, C/o. The Indo-Japanese Commercial Museum, Calcutta :—

"My hearty congratulations on the occasion of the opening ceremony of your great monastery, a remarkable monument of your untiring exertion for Buddhism."

J. Chowdhury, Bar-at-Law, Calcutta :—

"I shall not be present on the occasion physically. I shall be with you in spirit and shall as devoutly wish for the success of the project for the revival and spread of the Dhamma in India, nay amongst mankind as any true follower of the Greatest Teacher that the world has ever seen. You will have my hearty co-operation with the objects of the Vihara and the work in its connection."

Prof. J. P. Singhal, Holkar College, Indore :—

"I wish the opening of this Vihara to be the inauguration of a new era of the humanitarian religion of Lord Buddha. My humble study of Buddhist religion and literature is

convincing me day by day that if a lasting harmony is to be brought about in the world it will be by a religion which is in essence on some similar lines to Buddhism. Let us all join in the tribute to that Great Compassionate One who left all for giving the world freedom."

B. Boteju, Theosophical Society, Colombo :—

"Our members offer their cordial congratulations on the success of your life work in forming a nucleus once more for the spread of Buddhism in India."

F. J. Ginwala, Karachi :—

"The opening of the great Vihara is a great historic event and there is no doubt that the teaching of our Blessed Lord Buddha will surely spread through it, throughout the length and breadth of India.

Our Blessed Lord Buddha's great renunciation has touched my heart and his teachings have been a source of great inspiration to me. This is the time when India and the whole world will profit by his message of peace, Ahimsa and Love. The world would be quite a different world if it acted upon and accepted whole-heartedly the above great message of peace, Ahimsa and Love. May our great Lord's blessings pour in abundance upon our beloved land and may India once again take its right place amongst the Nations of the world and be really the heart of Asia and the world."

James B. Pratt, U. S. America :—

"I truly and deeply rejoice with you on the completion of the Vihara at Sarnath. This is an achievement that marks the climax of many years of work but I hope it points even more for the future than to the past. At this critical moment of her career India needs the message of the Buddha and the inspiration of his great personality. But every land and every age needs his message of sane reasonableness of universal good-will of the just weighing of life, values and of the supremacy of spiritual things over material. I earnestly hope that the opening of the Vihara will mark the

beginning of an era of more determined effort on the part of Buddhists to bring back to India the greatest of her sons."

Daya Hewavitarne, General Secretary Y.M.B.A., London :—

"The members of the London Y. M. B. A. send their greetings and thoughts of mettha, to the Buddhists and their friends assembled at the opening ceremony of the Mulagandhakuti Vihara at Isipatana."

Albert E. S. Smythe, General Secretary, Theosophical Society, Canada :—

"Our members wish to congratulate you on the success of your great work in India in forming a nucleus once more for the spread of the great Buddhist tradition. The crowning achievement of opening the splendid Vihara was something that we can all rejoice in. The Theosophical Society as you know is not committed to any one religion more than another, but is interested in all sincere and genuine efforts to understand the truth and mystery of life. None has given the world more light on these subjects than our Lord Buddha and whether we have been taught to kneel at his shrine or at the shrine of another Teacher, we know that the light that shines in all of Them is the same light of which you have been the light bearer to your time and generation and which has been the great gift that life has bestowed upon you. We, who have received something of the inspiration which H. P. Blavatsky gave to the world are glad to be able to unite with you in gratitude for the opportunities that have been opened to us. Please accept our greetings, our cordial congratulations and very sincere expression of our love and sympathy with you in your work."

Dr. Liu Yen-Hon, China :—

"I have a will to revive Buddhism. I shall do my best in future."

U. Kyaw Dun, Thaton, Burma :—

"Maha Bodhi Society has acquired much credit by having the Vihara erected at Sarnath and by giving all the Buddhists of

the world good chance to take part in doing the good work. Many have contributed money and labour towards the building of the Great Vihara and so they have also acquired much Kusala which is the means (as Upanissaya Passaya) of reaching Nirvana. I therefore say very heartily Sadhu, Sadhu, Sadhu ! for all the good work done by you and all others. I hope that the opening ceremony will be of great success and wish you all long life, prosperity and happiness."

Lama A. Yongden, Tibet :—

Tibet is not very far from India. Each winter numbers of Tibetan pilgrims come down from their high land to visit the Buddhist sacred places which are well known to them. It is most probable that some of my countrymen, either belonging to the Sangha or lay men, will be present at the opening of the Mulagandhakuti Vihāra. They will be well aware that this is the place where the Buddha preached his first sermon and will be glad to see a beautiful vihāra newly built on that holy spot. Yet, one may fear that they will not clearly understand to whom we are indebted for its achievement! Had I been happy enough to be present at the function I would have explained it at length to them, in Tibetan language. As this is not possible I wish that others tell them, in details, the history of the building of the vihāra so that they can make it known all over Tibet as a good and inspiring example.

I have the privilege of being personally acquainted with the Rev. Dharmapala. I know that we owe to his efforts, not only this vihāra, but a vihāra at Calcutta, a Buddhist Mission House at London, and many other establishments meant to spread the Buddhist Doctrine in India and in the West.

I heartily congratulate him, his supporters and his co-workers, for their zeal and the success which has crowned their efforts. I shall not fail to tell about it in Tibet, China and in all countries which I may happen to visit again.

It is much to be regretted that Buddhists of different countries are not better acquainted with each other. Most

Tibetans believe that the Buddhist Doctrine does not exist any more in India. And may be that some Southern Buddhists think that we Lamas are not true Buddhists because our customs differ from theirs or because we wear a robe fitted for our cold climate these robes differing, as to their colour and shape, from those worn by the Bhikkhus living in warm lands. However, these are mere details which do not alter the fundamental principles of the Buddha's Teaching. Having travelled for years in Eastern as well as in Western countries, I can testify that all Buddhists to whatsoever sect they belong, agree completely regarding these fundamental principles.

We Tibetans include in our canonical collection of Sacred Scriptures, the very same suttas, which you read in Pāli or in Sanskrit, about the first sermon that the Buddha preached on the spot where you are assembled. We call them the Chö ki khor loi do (pronounced Chös kyi kholoi do)—the doscourse on the wheel of the Law, or the Chös kyi khorlo rabtu bskorwai do (pronounced Chös kyi khorlo rabtu korwai do)

"the discourse on the perfect turning of the wheel of the Law," or by other akin names.

There exist, in Tibet, lines of teachers who are the direct spiritual descendants of the great Buddhist philosophers of the Nalanda university. There exist also many hermits who spend their whole life in meditation in the solitude, as it has been advocated by the Buddha. It would be beneficial for both Southern and Northern Buddhists if the Mulagandhakuti vihāra could become a place where the Buddhists from China, Tibet, Japan, and also from the West, could meet those from India, Ceylon, Burma and Siam so that fraternal intercourse may be established between them.

Then, a truly efficacious work might be started by them all united, so that the most sacred site of Buddha Gāya may be rescued and that the Ven'ble Founder of the Maha-Bodhi

Society may have the joy of presiding at Buddha Gāya at the opening of a majestic vihāra from which the words of the Buddha will be spread all over the World.

THE INAUGURATION OF THE MULAGANDHAKUTI VIHARA

A Historic Event.

(Report of the proceedings)

The eleventh day of November of this year is pre-eminent in the History of Buddhism—perhaps of the world. It is a striking coincidence that the opening of the new great Centre of Indian Buddhism should take place on the very date on which the European nations after an orgy of murder began to return to sanity and the great war and its horrors ceased.

Since Muhammad Ghori and his fanatical hordes swept over India eight hundred ears ago, Holy Isipatana, the site of the founding of the dispensation of Lord Gautama Buddha has lain desolute. When the Ven. Devamitta Dhammapala visited the place forty years ago it was occupied by pig breeders. Now a splendid temple has been built to replace those centres of Buddhist light and learning which were ruthlessly destroyed so long ago.

The gathering was truly cosmopolitan, as was only fitting, for Buddhism is the oldest international religion. India (specially Chittagong in Bengal) Tibet, Sikkim, Bhutan, Nepal, Darjeeling, Burma, Ceylon, China, Japan, and Europe were all represented. A list of countries and organisations represented along with the names of the representatives is given in the Appendix A. No less than 900 visitors stayed at Holy Isipatana out of which nearly 500 came from overseas. For three crowded days, Sarnath, the scene of the lonely cowherds and the village children was transformed, as if by magic, into a scene of unprecedented enthusiasm and anima-

tion. Buddhists of all countries wearing their national costumes mingled together in one bond of brotherhood and devotion to the great Master who had promulgated the Saddhamma at the very spot 2520 years ago. Yellow robe which had vanished from the holy place for 8 centuries shone forth once again with a new effulgence and the scene translated one to those glorious days when Buddhism was supreme in India.

PRESENTATION OF THE SACRED RELICS.

The Programme commenced at 2-15 P.M. on the 11th of November with the presentation of the Holy Relic by the Government of India through the Director General of Archaeology at the Sarnath Museum. H. E. Lord Willingdon's message was read by the Director of Archaeology and we publish it elsewhere. The relics that were presented were found by Sir John Marshall in a group of chapels situated to the west of Dharmarajika Stupa in the Chir Tope mound at Taxila. The deposit consisted of a steatite vessel with silver ware inside and in the vase were an inscribed silver scroll and a small gold casket containing some minute bone relics. The steatite casket and silver casket were crushed by a stone slab placed over the deposit. The small gold casket in which the relics were presented is the original one. The grey stone casket in which the gold casket is enclosed is from Taxila and of about the same date as the original stone casket. The new silver casket has been specially made in Calcutta at the expense of the Government of India. The kharosthi inscription on the new silver scroll was first edited by Sir John Marshall. It states that in the year 136 on the 15th day of Ashada (circa 79 A. D.) the relics of the Lord were established by Urasaka, a Bactrian in his Bodhisatta chapel in the compound of Taxila for the bestowal of health on the great king Khusana in honour of the Buddhas, Arhats, etc. Mr. Dayaram Sahani, Director General of Archæology, in the course of his speech (the full text of which is published elsewhere) said, "The relics are definitely described as relics of the Buddha.

The fact that they were minute pieces need not surprise for the bone relics of the Buddha after cremation were first divided among eight chiefs of the country and subsequently removed from the original stupas built by Asoka. The traditional number of the new stupas according to three Buddhist Literatures were 84,000."

The holy relic was received from the hands of the Director General of Archæology by the Hon'ble Mr. Justice Manmatha Nath Mukerji, President of the Mahabodhi Society, who on receiving the holy relics addressed the gathering thus :—

Rai Bahadur, Ladies and Gentlemen,

To-day is one of the proudest days of my life and it will be regarded for ever as a red-letter day in the annals of Buddhism in this country. Sarnath to-day is an accomplished fact. Forty years ago—I believe it was somewhere about 1891—that our Reverend Dharmapala took upon himself a noble mission which came to him, as it were in a dream, of restoring to Buddhism this holy place which Buddhism had lost about 8 centuries ago. With his faith as his only guide he strove to attain the end. With untiring energy and indomitable courage he fought, living the life of an Anagarika, and to-day Sarnath is no longer a dream but a reality.

To the Government of India and to His Excellency the Viceroy are due our grateful thanks for making over to us the precious Relics, which are now in our hands. I accept them on behalf of the Calcutta Mahabodhi Society as its President with the greatest pleasure and in all humility.

Mr. Justice Mukherji then handed over the Holy Relics to Mr. Rajah Hewavitarne, one of the trustees of the Ceylon Maha Bodhi Society. In the course of a short speech Mr. Hewavitarne thanked His Excellency the Viceroy and Mr. Dayaram Sahni for the valuable Relics they had presented to the Indian Maha Bodhi Society. A procession was then formed to bear the Relics to the Vihara. The procession

started from the Museum towards the temple in the order regulated by Sardar Bahadur Laden La, C. B. E.—a retired Government official of high rank. The order was this:—

(1) Two pitchers of water carried by two upasakas.
(2) Flag bearers.
(3) Northern Buddhists and Musicians.
(4) Ceylonese ladies.
(5) Burmese ladies.
(6) Bengali and Hindu ladies.
(7) Bhikkhus.
(8) The elephant carrying the Holy Relic casket.
(9) Bhikkhus.
(10) Mace-bearers.
(11) Ceylonese gentlemen.
(12) Burmese gentlemen.
(13) Bengali gentlemen.
(14) School students.
(15) Horses.

H. H. the Maharaja of Benares kindly supplied two of his elephants for the procession to honour the memory of the greatest of the Indian race. The procession traversed the distance in a short time and perambulated the Vihara three times. The Holy Relic was then received by Brahmachari Devapriya Walisinha, Secretary, Mahabodhi Society, who handed it over to Aggasāra Mahasthavira of Chittagong, as the eldest bhikkhu present. The Ven. Sri Devamitta Dhammapala, as the one responsible for the erection of the Vihara, handed over the key to Ven. L. Sri Dhammananda Nayaka Thera of Ceylon who ceremoniously opened the door. He was associated in the ceremony by the Ven. K. Ratanasara Maha Nayaka Thera (Ceylon), Aggamahapandita U Zatila, (Burma), Aggasara Mahasthavira and Chief Lama of Darjeeling. After the door was opened the Holy Relics were taken inside the Vihara, where they were duly placed and exhibited to the public for three days. After this

they were deposited in a vault underneath the pedestal of the image along with numerous presents of various kinds received on the occasion.

OPENING CEREMONY MEETING.

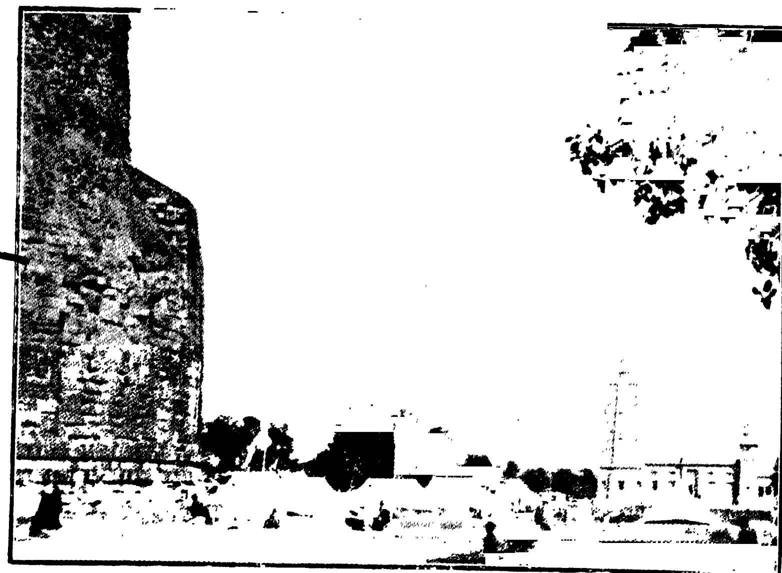
At 3-45 P. M. a monster public meeting was held, presided over by the Ven'ble Sri Ratanasara Mahanayaka Thera assisted by Bhikkhu Narada. After administering the Panca sila and reading of a Mangalavakya by Ven. B. Rewata Thera and the singing of a Hindi song by the students of the Theosophical Girls' School, the message of Ven. Sri Devamitta Dhammapala (which is published elsewhere) was read.

THE HON. RAJA SIR MOTI CHAND'S WELCOME ADDRESS.

The Hon'ble Raja Sir Moti Chand, Chairman of the Reception Committee in welcoming the visitors, gave the following address :—

Revered High Priests, Bhikkhus and Friends,—You have honoured me by conferring upon me the proud privilege of welcoming, on behalf of the citizens of Benares, the pilgrims to this holy spot from distant lands on this happy and historic occasion. If a deep scholar like Dr. Bhagavan Das could have been persuaded to take the place which I am occupying, he would have given you a learned discourse embodying his life-long study of the Asiatic religions.

The East is said to be the cradle of religions. Benares, however, is proud of being the meeting-ground of at least two great religions of the world, *viz.*, the Vedic Religion (popularly known as Hinduism), and Buddhism. Here at Sarnath, Benares saw the dawn of a new culture ; here a royal prince became a prince among holy hermits, religious reformers and messengers of peace, a veritable 'Avatar'. It was here that he proclaimed his mission to five disciples and from here there went out 60 Bhikkhus to carry his message to the world. Here again several centuries after, Asoka built a new city, the ruins of which



Tents which accommodated people of many nationalities of the world.



VEN'BLE SRI DEVAMITTA DHAMMAPALA being conveyed to the Pandal.



Tibetan Musicians Leading the Procession.



A corner of the Great Pandal.

we see all around us. These ruins are glorious. Where else in the world will you find the splendid Lion Capital 'with a wheel of law' on the top or the statue of Buddha in preaching mudra, one of the finest pieces of purely Indian art? Who knows there may still be lying buried under the earth, things more beautiful, more inspiring than what have been already discovered. Thanks to Rev. Dharmapala, we meet here today to witness the opening ceremony of the Vihara that bears the name which the cottage in which Lord Buddha lived bore 2,520 years ago. May this Vihara remind us that it was this holy land which gave birth to this friend of the poor, the oppressed and the infirm ; who could not see the sight of an old man, a diseased and a dead person even when he was being nursed in the lap of luxury ; who renouncing his palace lived in the huts and preached the gospel of peace, of Ahimsa, which the world needs most at present, when maddening racial and religious strife is the order of the day. May the Hindu and the Buddhist remember that ethnically and culturally both are the same, owing allegiance to one whose memory both cherish with reverence and admiration.

Friends, in conclusion I again accord a hearty welcome to you all, especially the High Priests and Bhikkhus, who have taken the trouble of travelling long distances, in spite of inconvenience and discomfort. I hope you will all join me in thanking Rev. Dharmapala, whose singleness of purpose has allowed him to see the dream of his childhood materialised in his old age and in wishing him a long life so that before he casts off his mortal body he may see Asia united for international goodwill and the peace of the world.

This was followed by the reading of the Maha Bodhi Society's welcome address and Report (published elsewhere).

After this speech Mr. Owen, Collector of Benares, delivered the present sent by H. E. Sir Malcolm Hailey, Governor of U. P. which was a silver Amalaka fruit on a silver plate.

Next followed a Sandesa (message) from the Buddhists of Ceylon which was read by Mr. P. Tudawe Pandita

Gunawardhana as a delegate on behalf of the Buddhists of Ceylon. One short passage showed the general spirit of the message :—

> "It is to Buddhism that we owe our peaceful traditions and our Aryan culture, we, who were a race fierce and warlike before its advent. Thus our debt of gratitude to the Indian Motherland is deep and varied.
>
> Thus from the point of view of religion the gifts we have received from India are of inestimable worth. Otherwise too, for many of our arts and crafts, and largely and generally for our civilization, all of them closely linked with this gift of Truth, we are immeasurably beholden to India."

Then messages from distinguished persons were read out. Those from Lord Ronaldshay (now Earl Zetland) ex-Governor of Bengal, Sir J. C. Bose, Sir H. S. Gour, Bhikkhu Ottama, Pandit Malaviya, Prof. Nicholas Roerich, and Dr. Tagore were very touching. (Messages are published separately).

Next in order in the agenda was the presentation of gold medals to Rai Sahib Hari Chand and Mr. Munnalal Govila, in appreciation of their valuable services in the building of the temple and the present of one hundred rupees to Gulab Chand Brahmin, the sculptor.

Mr. Ramananda Chatterji then read the message of the Hindu Maha Sabha in which a fraternal spirit prevailed. Impressive speeches were delivered also by the following ladies and gentlemen :—

(a) The Ven. Sayadaw U Zatila Aggamahapandita (Burma).
(b) Ven. L Dhammananda Maha Nayaka Thera.
(c) Sardar Bahadur S. W. Laden La, C.B.E. (Darjeeling).
(d) Mr. B. L. Broughton, M.A. (England).
(e) Brahmachari Govinda (Germany).
(f) Aggamahapandita U Dhammawansa (Chittagong).
(g) Sri Rahula (India).

(h) The Ven. K. Jinaratna Maha Thera.
(i) Revd. Jayadra of China.
(j) Mr. Umesh Chandra Mutsuddi (Bengal).
(k) Nun Ma Medhavi (Burma).
(l) Bhikkhu Narada (Ceylon).
(m) Revd. D. A. Dharmacharya (Nepal).

Pandit Jawahar Lal Nehru, Ex-President and the present General Secretary of the Indian National Congress who was present with his wife and sisters said that the Working Committee of the Congress as a token of goodwill would present the National Flag to the Vihara. The meeting terminated with the presidential address in Pali—delivered by Ven'ble Sri Ratnasara Nayaka Thera. An English translation of it is given below:—

It was only yesterday that I came to know of the full programme of this opening ceremony.

It is my desire to speak a few words in Pali which originated in Magadha and I hope my brothers and sisters here assembled will approve of it. The sacred Isipatana is one of the most important places in Buddhism being the first place where the Lord Buddha, having gained Enlightenment at Gaya, preached the Dhamma Chakka Sutta—the Law of Righteousness—and established the Dhamma in the world.

It seems to us all who have come here to participate in the opening ceremony of this Mulagandhakuti Vihara that we still breathe that serene atmosphere that prevailed at the time the Buddha preached the First sermon to the five Bhikkhus and Gods and Brahmas.

As you are all aware the chief founder of this imposing Vihara is the Ven. Anagarika Dharmapala, who has now donned the yellow robe and has assumed the Pali name Sri Devamitta Dhammapala.

He comes from a distinguished family in Ceylon possessing both might and wealth and equally famous for its piety. The welfare of the Buddha Sasana is the chief object

in his life. It is no exaggeration to say that there is no other Buddhist in the present day who has sacrificed his life for the cause of his religion and who is more courageous and resolute than our revered Dhammapala. He worked continuously for 40 years to revive Buddhism on the sacred soil of India, and the present beautiful Vihara is the result of his indefatigable efforts. We are sure that there is no one more pleased and happy than he to-day.

Our grateful thanks are due to all the Ceylonese and the fellow Buddhists of other countries who have helped him in this noble undertaking.

We deem it our great fortune to have been able to be present at this great religious ceremony unparalleled in the modern history of Buddhism. We have no doubt acquired much merit which will redound to our happiness.

Let us all transfer the merits we have thus acquired to all beings and sincerely wish that our Kalyana-mitta, The Ven. Sri Dhammapala who was mainly instrumental in accomplishing this noble work, surmounting all obstacles, live long to work for the welfare of the Sasana.

PIRITH SERVICE.

Religious chant was kept up during the greater part of the night. The interior of the temple was illuminated with innumerable candles and incense sticks equally numerous converted the hall into a veritable "scented chamber" (the name Mulagandhakuti means "principal scented chamber"). Visitors were simply lost amidst the devotional, ecstatic attitude of the lovers and adorers of that majestic personality in whom at least a quarter of the human race takes refuge. The image in the attitude of preaching had a magical effect on everybody, Buddhist or non-Buddhist alike. The entire scene was like a romance the like of which India had not seen for 800 years.

12th November.

On the morning of the 12th November, Buddhist pilgrims in several batches visited the Sarnath ruins which were dug out of the earth by Major Kittoe during the eighties of the last century. Guides explained the positions of the various monasteries that existed once. The stories were heard with much reverence by Buddhist women and they were moved so much that many of them sobbed while visiting the place.

PLANTING OF THE BODHI SAPLINGS.

At 2-45 p.m., the ceremony of planting the Bodhi saplings took place. Our readers are aware that Emperor Asoka's daughter Sanghamitta took a branch of the Bodhi tree (Ficus Religiosa) under which Prince Siddhartha Gautama attained Enlightenment, to Ceylon when she followed her brother Mahinda and planted it at Anuradhapura. That sapling has now grown up into a mighty tree and is still to be seen there. It is the oldest religious tree in the world. Ven. Dhammapala brought three saplings from this to Sarnath to plant them in the vicinity of the temple. The ceremony was performed by our revered leader, the Ven'ble Sri Devamitta Dhammapala. The Ven'ble L. Dhammananda and K. Ratanasara Mahanayaka Theras of Ceylon planted another while Rai Bahadur Dayaram Sahni, Director-General of Archæology had the honour of planting the other sapling. Ven. Dhammapala was deeply moved by this glorious consummation of his long and arduous efforts. Despite illness he made a special effort to attend every function and one can realise his feelings as he reflected that the beginning of a new Buddhist India has now been accomplished by him, and that it only remains for others to loyally carry forward the work which owes to him its inception. Speeches appropriate to the occasion were made by Ven'ble Dhammapala, the Ven Mahatheras and Rai Bahadur Dayaram Sahni. All present sprinkled Ganges water on the saplings with the earnest wish that even as they grew

to lofty trees, so might the Dhamma in future ages cast its graceful shadow over the whole world.

CONVENTION.

At 3-30 p.m. a convention was held under the Chairmanship of Principal Surendra Nath Das Gupta, M.A., Ph.D. (Cal. & Cantab) of the Sanskrit College, Calcutta. Principal Das Gupta gave a most remarkable and scholarly address in which he quoted historical evidence to show that Hinduism owes many of its best features to the Buddha Dhamma. Interesting papers were read by Bhikkhu Narada of Ceylon, Bhikkhu Rahula of Benares, Mr., Ananta Kumar Barua of Chittagong, Pandit Vidhusekhar Sastri of Santiniketan, Kazi Phagstring of Darjeeling, Dr. A. L. Nair of Bombay, Brahmachari Govinda of Santiniketan, Dr. Vadekar of Poona, Mr. Keshav Appa Padhye of Bombay, Mrs. L. I. Finch of Arsha Vidya Niketan, Benares and Mr. A. Edirisinha of Ceylon. Many other interesting papers were received, but the writers being absent, they were taken as read. The most notable of these papers were from Ginseppe de Lorenzo of Rome, Dr. George Grimm of Germany, Mr. T. N. Pulger of Darjeeling, Mrs. Beatrice Lane Suzuki of Japan and Mr. U Saw Hla Pru of Burma. All of these papers cannot be published in this issue owing to want of space. The index B added to this report gives the names of all the papers along with the names of the writers. All these papers will appear gradually in the subsequent editions of "The Mahabodhi."

13th November.

PRESENTS PLACED IN THE VAULT.

The morning of the 13th November was reserved for the enshrinement of the Holy Relics and the presents of images etc., received from various places. This was done under the direct supervision of the Venerable Sri Devamitta Dhammapala amidst the joyous cries of "Sadhu, Sadhu" by the Buddhist visitors assembled. The Holy Relics were

solemnly enshrined while the Bhikkhus recited the Parittas and thus they found a worthy resting place after 800 years of neglect.

At 2-30 P.M. a public meeting was held under the presidency of Mr. B. L. Broughton, M.A. (Oxon), Vice-President of the British Mahabodhi Society assisted by Pandit Sheo Narain. The topic for discussion was "The Future of Buddhism with special reference to revival of Buddhism in India." The Ven. Sri Devamitta Dhammapala first addressed the gathering and explained how he had laboured single handed for forty years to spread the Dhamma in India. Many were the obstacles placed on his way but he was now glad that his longed-cherished desire to see Holy Isipatana in Buddhist hands has been fulfilled. In conclusion he appealed to the Buddhists of the world to co-operate with the Maha Bodhi Society to make Holy Isipatana worthy of its past history. Rev. Dhammananda Mahanayaka Thera gave a highly impressive speech in Pali—which was interpreted by Rev. Ananda. Interesting speeches were delivered by Rev. Rahula, Brahmachari Govinda, Rev. D. A. Dharmacarya, Messrs. Umes Chandra Mutsuddi, Mr. A. K. Barua and Saileswar Choudhuri. Ven'ble Dhammapala also took part in the discussion. His words "I am presenting Mulagandhakuti Temple to India for the common benefit of all" were touching At the end, Pt. Sheo Narain rose and pointed out that Rev. Dhammapāla should not despair of conversion of many persons in India. According to him the real difficulty was that the Buddhists of India had no separate code of inheritance, marriage etc. He said that consequently people who were ready to embrace Buddhism found themselves unable to do so because they were bound by Hindu Law and had to observe it *ex necessitu* and that the Indian Buddhists had in practice to behave like their Hindu brethren in ceremonies and rituals. Mr. Chaudhuri of Chittagong said in reply that the Buddhists of Bengal had the same personal Law as the

Hindus and that the Indians who really believed in Buddhism could call themselves Buddhists without sacrificing their personal Law. The meeting ended with an inspiring speech from the chair—a summary of which is given below.

Venerable Bhikkhus, Bhikkhunis, Upasakas and Upasikas, the family of Buddha here assembled.

I have not the slightest hesitation in giving my opinion that Buddhism has a better survival value than any other religion, provided Buddhists do their duty and cultivate the quality of Viriya.

The Buddhist fears nothing save his own bad Karma, he has no omnipotent God to condemn him capriciously, he knows that if he suffers it is his own doing, if he only perseveres long enough he is bound in the end to achieve what he aims at.

A religion such as this will especially appeal to the vigorous nations of the West, who have been taught by modern science the vastness and orderly nature of the universe.

Time will not allow me to show all the many points in which Buddhism is fully in accord with science. I will only point out that its fundamentals, the Four Truths are proved by the experience of every man, and that to deny the teaching of the Eight-fold path is logically to assume the truth of its converse, viz., Wrong views, Wrong Purpose, Wrong Speech, Wrong Conduct etc., which means landing ourselves in downright criminality.

All our best movements in the West to-day are on Buddhist lines such as the growing public feeling against cruel sports like stag-hunting. Many of our gathas set forth this humane teaching in most beautiful language.

Shortly before leaving England I was asked by a lady to sign a petition against the training of animals for public performances. Of course I readily assented, saying that I was a Buddhist and that my religion strongly condemned the practice of such cruelties which merely pandered to the public taste for grotesque shows, and I related the story from

Samyutta Nikaya of the cruel animal trainer of Rajagaha who was reborn as a preta.

Such a religion as Buddhism, which reinforces all the best and humanest thought of the day is bound to win a vast number of adherents in Europe if Eastern Buddhists only do their duty and help in the propagation of the Dhamma.

Buddhists in Asia must not only spread the Dhamma in other continents, but must preserve it at home, and to do this they must keep the rising generation out of the hands of the Christian missionary. No parent would send his child where he would catch small pox; at the mission school he is likely to catch a much worse malady, an exploded supersti-tion which will teach him to disregard his compatriots and even his parents as lost heathen. If I had a son I would put him under a drunken Bhikkhu if such could be found rather than a Christian missionary. Buddhists of Asia, do not suffer this enormity. Provide your children with Buddhist schools where they will receive their birthright, the Dhamma.

If we turn to India, we find that Buddhism exactly meets her needs. All the great Hindu leaders are opposed to caste exclusiveness and untouchability even as the Buddha was.

Mahatma Gandhi is nearly a Buddhist, for he not only opposes caste exclusiveness, but teaches non-violence. It is marvellous that this one puny man has been able to success-fully defy all the military strength of the dominant power. It is the most wonderful triumph of spirituality over brute force that modern times have seen and it is a wonder that such a thing should be possible in the Kali Age. It is my firm opinion that Mahatmaji is a Bodhisatta.

No Buddhist can be indifferent to the fate of India, the land in which all the Buddhas take their birth. Buddhism in alliance with the noble efforts of leaders like Mahatmaji can wield all India into one nation.

It is my earnest wish that Sarnath Vihara, the opening of which we are now celebrating, may become a centre from where the light of Dhamma may radiate over the whole earth.

GARDEN PARTY.

At 4 o'clock in the afternoon a pleasant garden party was given by Raja Sir Moti Chand and was attended by all the distinguished visitors. The proceedings came to a close with the Tibetan Lama Dance arranged by Sardar Bahadur Laden La C.B.E. of Darjeeling—who gave an instructive historical introduction which was much appreciated by all.

OBITUARY NOTICE.

Gloom was cast in the visitors' camps at Sarnath by the death of a devout Buddhist from Chittagong, Mr. Kishorilal Barua on the night of the 13th November. Mr. Barua was suffering from influenza and while going to get into a train for Kusinara at the Sarnath Station, the action of his heart suddenly failed. His dead body was brought back to Holy Isipatana and cremated on the bank of the ancient moat. We offer our condolence to the bereaved family. *Sabbe Sankhara anicca.*

EXHIBITION.

An Exhibition was organised and lasted during the three days of the ceremony. It contained Buddhist images, paintings, handicrafts and many articles of interest to the Buddhists. Undermentioned exhibits attracted great attention—a painting by Mr. Nandalal Bose of Santiniketan depicting the conveyance of the Bodhi sapling by Emperor Asoka's daughter Sanghamittā to Ceylon ; six hundred years old Tibetan textile portraits of Buddha, Arhats, and Tara presented by Sardar Bahadur Laden La C.B.E. ; Nicholas Roerich's paintings—especially his delineation of Mahakala ; a picture of the Swayambhu Buddha Chaitya of Nepal—presented by Rev. D. A. Dhammacarya ; *terra cotta* seals presented by Mr. Kesari Sinha Nahar of Calcutta ; Siamese Tripitaka presented by H. M. King of Siam ; a silken stitched portrait of the Buddha in meditation by Mrs. M. J. Silva; an old MS. of

Khangyur presented by Rev. Ahsaya ; clay images of Buddha by the Lucknow School of Art ; some water-colour paintings by Mr. Prabhat Niyogi of Dinajpur.

A special section was allotted to The Mahabodhi—40 years old Journal of the Mahabodhi Society. The section exhibited photos of some of the principal contributors to the Journal viz., Dr. Rabindra Nath Tagore, Mrs. Sarala Devi-Chaudharani, Sir H. S. Gour, Mr. Sukumar Haldar, Pandit Sheo Narain, Mr. S. C. Mookerjee, Bar-at-Law, Prof. Nicholas Roerich, Mr. A. D. Jayasundara etc. The Mahabodhi Book Agency also opened a stall in the Exhibition and there was a brisk sale of many books on Buddhism and photos of Buddhist places of pilgrimage. A Buddhist Picture Album published by Mr. Ramananda Chatterji of Calcutta also attracted much attention in the Book Agency stall. Access to the Exhibition was free and there was always a very large number of visitors. On the first day the rush was so great that the exhibition had to be closed down for sometime. Mr. Sushil Ch. Khasnabis, of the Mahabodhi Journal, assisted by a body of volunteers and boyscouts was in charge of the Exhibition.

WORKERS.

The ceremony which was over in three days required preparations extending over two months. One who was not on the spot all the time cannot realise with what difficulty things had to be arranged. The village of Sarnath is a desolate tract of land six miles away from the town of Benares. There are no regular and cheap means of transport from the town. Inspite of this preliminary difficulty enormous arrangements had to be made. Accommodation had to be provided for visitors from different lands with different tastes and manners. Good and healthy food had to be supplied. Preventive measures against tropical epidemics had to be taken. A massive pandal which would accommodate very large audiences had to be built. Sufficient space had to be

reserved for the exhibition of Buddhist arts. Ornamental and decorative work had to be done in a manner worthy of the international ceremony. Pamphlets had to be printed for distribution. Everything was however found ready in time.

Ven. Devamitta Dhammapala reached Sarnath about a month before the ceremony—suffering from heart trouble, and a number of other ailments. Nevertheless he directed everything from the sick bed. Faith in the Buddha Dhamma alone had sustained him in realising his dream.

Mr. Devapriya Walisinha, secretary of the Mahabodhi Society was on the spot for two months before and worked with untiring zeal for the success of the ceremony. Pandit Sheo Narain of Lahore arrived early in October and rendered great assistance by offering advice and encouragement. Mrs. Alma Senda of Benares greatly helped the Society by lending one of her cars. The Maharaja of Benares lent the use of elephants, mace bearers and others for the procession and a large number of tents and other articles necessary for the function. We have to express our grateful thanks to His Highness. In this connection we have to offer our thanks also to Rai Bahadur Lalit Behari Sen Roy, the Private Secretary to His Highness, for his inestimable services. He had not only arranged to get all necessary articles from the Palace and other places but also personally supervised the arrangements at the pandal at great personal inconvenience. We are deeply indebted to him for the success of the historic event. Maharaja of Vizianagram rendered us great help by kindly placing at our disposal his palatial house near the station and by lending various articles from his palace. Pandit Ram Narayan Misra was ever ready to render us every assistance. It was mainly due to his efforts that such a large number of citizens from Benares took interest in the function. We have also to mention the services rendered by Messrs. Thakurdas Vakil, Kumar Nandalal, Dewan Govind Rao, Sri Prakash, Rai

Krishnadas, Munnalal Govila, Revd. Sri Rahula, and Prof. Das Gupta.

The Hon'ble Raja Sir Moti Chand of Benares kindly accepted the Chairmanship of the Reception Committee and rendered valuable assistance to make the function successful. Sj. Shiva Prasad Gupta, a leading citizen of Benares, fed a large number of bhikkhus for three days and helped the Society in every way. Dr. Jetly, a leading physician of Benares and Dr. Varma, District Health Officer did yeoman's service. Dr. Jetly was the Secretary of the Reception Committee and was seen at every stage of preparations. He also organised a temporary hospital equipped with medicines and medical appliances. The Municipality of Benares supplied a large number of sanitary latrines and sweepers. The permanent office staff of the Society at Calcutta and Sarnath were found quite upto the mark and success of the ceremony was largely due to the energy, alertness and industry which every member of the staff manifested.

The Benares Hindu University and the local schools and colleges of Benares gave the Society a strong body of volunteers and boy scouts who did splendid work in every sphere of the ceremony. Special mention must be made of the untiring zeal of Revd. Sasanasiri, the Samaneras and Mr. Sen of the International Buddhist Institute, Sarnath, Revds. Sirinivasa, Saranankara, Mr. Khasnabis, Manager of the Maha Bodhi Journal, Sinhalese Students who had specially come from Calcutta, Brahmachari T. Wimalananda and many others among the visitors who volunteered their services.

APPENDIX A

ORGANISATIONS REPRESENTED

The following countries and organisations were represented at the opening ceremony of the Mulagandhakuti Vihara :

Representatives.

SANGHA OF CEYLON—The Ven. L. Dhammananda Mahanayaka Thera, The Ven. K. Ratanasara Mahanayaka Thera.

BUDDHIST LAITY OF CEYLON—Mr. P. Tudawe Pandita Gunawardhana and Mr. Rajasinha Hewavitarne.

BUDDHISTS OF JAPAN—Revd. Fujii.

BUDDHISTS OF BURMA—Sayadaw U Zatila Aggamahapandita.

BUDDHISTS OF CHINA—Revd. Jayadra.

BUDDHISTS OF GERMANY—Brahmachari Govinda.

BENGAL BUDDHIST ASSOCIATION—Revd. Silalankara and Mr. B. R. Barua, B.A. (Edin.).

HINDU MAHASABHA—Mr. Ramananda Chatterjee, M.A., Editor, "Modern Review."

VISHVABHARATI (Santiniketan University)—Pandit Vidhusekhar Sastri, M.A.

GREATER INDIA SOCIETY—Dr. Suniti Kumar Chatterjee, D.Litt. (Lond.) and Prof. U. N. Ghoshal, Ph.D. (Cal.).

GENERAL BUDDHIST ASSOCIATION—Sirdar Bahadur S. W. Laden La, C. B. E., A. D. C.

LANKA DHARMADUTA SABHA—Bhikkhu Narada and Rev. Vajira.

BUDDHA SOCIETY, BOMBAY—Dr. A. L. Nair and Mr. Keshawe Appa Padhye, B.A., L.L.B.

CHATTAGRAM BAUDDHA SAMAGAMA—Mr. Umesh Chandra Mutsuddi M.A., B.L. and others.

BUDDHIST ASSOCIATION, CHITTAGONG—Aggamahapandita U Dhammawansa Maha Thera.

BHANDARKAR ORIENTAL RESEARCH INSTITUTE—Dr. R. D. Vadekar, M. A.

BHARAT STRI MAHAMANDAL—Sm. Sarala Devi Chaudhurani.

SIKKHIMESE BUDDHIST ASSOCIATION—Kazi Phagtsring.

ALL-INDIA BUDDHIST CONFERENCE—Revd. D. A. Dharma-charya, B.A.

ASSAM BUDDHIST COMMUNITY—Sirdar Bahadur Jangbir Lama, M. L. C.

THE BURMA BUDDHIST MISSION, BALRAMPUR—Revd. U. Ahsaya.

ANAGARIKA DHARMAPALA BUILDING COMMITTEE, GALLE—Mr. P. Tudawe Pandita Gunawardhana and Miss N. K. L. H. Sandasily Dias.

TRIRATNANKUR SAMITY, MAHAMUNI—Mahasthavir Sumangala.

SRI BHARAT DHARMA MAHAMANDAL—Sriman Vidyaranjan Pandit Ramesh Datta Pandey and Srimati Vidya Devi.

ARSHA VIDYA NIKETAN, BENARES—Miss Laura I. Finch.

MAHA BODHI SOCIETY, BALRAMPUR—Mr. S. P. Sahgal.

PUNYA SRI WARDHANA SOCIETY, COLOMBO—Mr. B. Don Alaris.

KARTALA BELKHAINE VILLAGE SAMITY—Two priests and four lay Buddhists.

DINAJPUR ZILLA SAHITYA SABHA—Provat Nath Sen Gupta, M.SC., B.L.

UNION FOR BUDDHIST RENAISSANCE IN NEPAL—Sahu Purnaman Tuladhar.

KALIMPONG NEPALI BUDDHIST ASSOCIATION—Sri Prasad Upasaka.

(The list is not complete.)

APPENDIX B

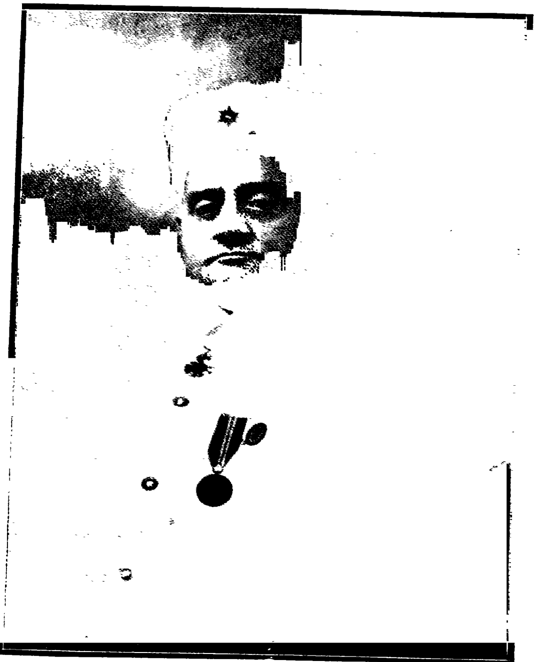
(*A List of Papers read at and received for the Convention*).

1. Buddhist Ideal in Religious Life by Mr. Ananta Kumar Barua, Chittagong.
2. Buddhism in Modern India by Mr. Phanibhusan Adhikari, Benares.
3. Lord Buddha—the Apostle of Prohibition by Mr. Keshav Appa Padhye, Bombay.
4. Why Lord Buddha came to the world? by Rev. U Kittima, Benares.
5. The quintessence of Buddhism by Pandit Vidhusekhar Sastri, Santiniketan.

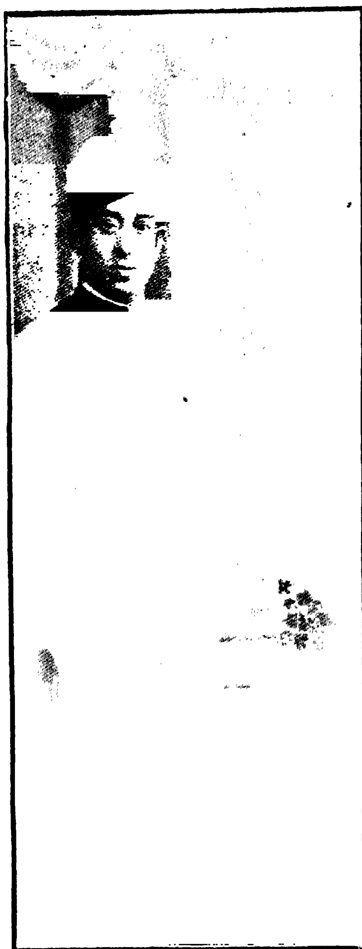
6. The Religion of Truth by Bhikkhu U Kitti, Arakan.
8. Bodhisatta Ideal by Bhikkhu Narada, Ceylon.
9. Rise and Fall of Buddhism in India by Bhikkhu Rahula, India.
10. Indian edition of Pali Tripitaka in Devanagri character by R. D. Vadekar, Poona.
11. Our work in Bombay by Dr. A. L. Nair, Bombay.
12. The Place of Buddhism in the religion of the future by Mrs. L. I. Finch, Benares.
13. True Religion by Rev. U. Kutthalasaya, Benares.
14. Sarnath and Buddhism by Dr. Indraman, Nepal.
15. University of Tamralipti by Prof. Phanindranath Basu, Nalanda.
16. Buddhism in Japan by Mrs. Beatrice Lane Suzuki, M.A., Japan.
17. Buddhism and Modern Thought by Mr. Sukumar Haldar, Ranchi.
18. The World of Buddha in Europe by Giuseppe De Lorenzo, Rome.
19. The Nibbana of Buddha by Dr. George Grimm, Germany.
20. Buddhism as a World Religion by Mr. J. F. MCechine, London.
21. How Buddhism was introduced into Sikkim and Darjeeling from Tibet by Mr. T. N. Pulger, Darjeeling.
21. Buddhism and the Kayasthas by Pt. Raghuvara Sastri.
22. A paper by U Saw Hla Pru, Rangoon.
23. Sabbe Samkhara Anicca by A. Edirisinha, Ceylon.
24. Buddhism in Sikkim by Kazi Phagtsring.
25. Traces of Buddhism in Assam by Sardar Bahadur Jung Bir Tamang.
26. All-India Buddhist Movement by Rev. D. A. Dharmacharyya.



Mr. B. L. Broughton, M.A. (Oxon.)
Chairman of the 3rd day's meeting.



Raja Sir Motichand, Kt., C.I.E.,
Chairman, Reception Committee.



Dr. Surendra Nath Das Gupta,
President, Buddhist Convention.

PRESIDENTIAL ADDRESS AT THE BUDDHIST CONVENTION

By Dr. Surendra Nath Das-Gupta, M.A., Ph.D. (Cal. & Cantab) Principal, Govt. Sanskrit College, Calcutta.

I beg to thank you most sincerely ladies and gentlemen and the organisers of this world convention of Buddhism for the honour they have done me in asking me to preside on such a unique occasion in the holiest and the most ancient living city of the world, the golden sands of which have been purified by the footprints and the life work of the Lord Buddha and the later Bodhisattvas, Pratyekabuddhas, Arhats and the numerous Hindu saints and Yogins, Tirthankaras and the great savants who lived and worked here in unbroken succession from the oldest times. As I look back I fancy I see the populous and the prosperous city of Benares when the Brahmadatta line of kings were reigning or when the Upanishadic sages were roaming over in Kashi in quest of Brahmavidya. The Vedic system of worship was established long ago. The Hindu people were divided into four castes and the four asramas. The Vedic system of worship was almost entirely ritualistic in its character and directed to mundane ends. It was more a magic worship (in the scientific use of the term magic; in the sense of mystic rites) than theism or polytheism. It was believed that if animals were sacrificed and the mantras were uttered and all the elaborate ceremonials extending over months and years were scrupulously observed and performed absolutely accurately according to directions laid down in the Brahmanas, then any desired end could be achieved, be it a heavy shower of rain for the crops, the birth of a son or the destruction of a foe. The emphasis of this ritualistic religion was neither on a high elevation of morals nor on transcendental spiritualism which in a later age was regarded as its essence. A protest soon evolved in the Vedic circle itself and to it we owe the

composition of some of the most important monistic and the monotheistic hymns of the Vedas and the Upanishads and we note the criticisms of the Upanishadists in such phrases as plavā hyete adṛḍhā yajñarūpāḥ and yajñīga are paśavaḥ. The fundamental emphasis of the Upanishadic religion consists in the intuitive grasp of a reality which was at the same time the highest and the truest self of man. The reality was the indivisible whole, absolutely homogeneous pure consciousness and bliss. The whole of the Upanishads reveals the history of the transition from the Vedic forms of worship to this higher call of spirituality in the quest of the sages after the highest reality and is permeated through and through with an exhilaration of joy and ecstasy at the realisation of the beatific truth which was not received from outside through the grace of any higher Being but was revealed as the true manifestation and perception of our inmost self. No ceremonial was necessary for its attainment and no God was to be worshipped. It naturally revealed itself to those true seekers who were pure in heart and self-controlled in their conduct.

The Vedic ritualistic religion was the religion of the Brahmins. The Sudras had no share in it. The two other higher castes could have the sacrifices performed in their behalf by the Brahmin priests and they themselves had to remain content only with the compulsory and occasional (nitya and naimittika) performance of certain rituals. The religion of the Upanishads was however still more restricted being only the religion of the philosophers and the seers, for it was only the select few who had risen above all mundane concerns and were filled with a zeal and yearning after the achievement of the highest truth that were deemed fit for this high philosophic religion. The observance of general morality called *sadharana dharma* such as non-injury to animals, non-stealing and the like was indeed a universal requirement, but yet each caste had its specific duties and if there was a conflict between the caste duties (*varnadharma*) and the general morality, the sadharana dharma, the caste duties predominated. Thus, for

example, the duties of a kshattriya consisted primarily in fighting and in giving protection to those who sought it at any sacrifice. Instances are indeed rare where a Brahmin had given protection to any other caste at any considerable personal sacrifice. The Brahmins would indeed sacrifice their interests for the Gods as in the case of Dadhichi and they would also sacrifice their pleasures and comforts for the attainment of a higher spiritual goal but not generally for any lower caste. Whereas in the case of a kshattriya the puranas are indeed full of them. The whole of the Gita is devoted in urging Arjuna to follow his caste duties of fighting and not to take to the sadharana dharma of ahimsa and Lord Krishna spared no philosophy at his command for this purpose. Thus none of the pre-Buddhistic religions of India may be said to have been able to formulate a code of ethics and religion that was universally and compulsorily valid for all. There were always boxes within boxes, branches and sub-branches based on the principles of scriptural competence or *adhikaribheda*. Even now though many tens of centuries have passed, the Hindus are divided and sub-divided into numerous castes and even the Brahmins are so much sub-divided among themselves that in an orthodox Brahmin Hostel of twenty-five, six kitchens are considered as insufficient. Though the castes have all undergone a hopeless mixture through the ravages of time, we still see ineffectual efforts to re-establish them in their pristine predominance. The ritualistic codes which expanded in diverse ways in diverse provinces and localities under different conditions have again and again been put together and reinterpreted by ritualistic teachers, so that their hold on the people may not slacken and dry rituals are even now being offered in a wholesale measure as true religion. There is another important characteristic of the Vedic and Upanishadic religions that they are largely individualistic, not only in their scope but also in their ends. There was hardly anything in this religion which in the eye of the present generation would seem to contain any universal elements for the well-being and solace of the

humanity at large. Human misery has often been the cause of the soul-rending cry for religion. It is after all the sinners and the sufferers who should be given some hope, some peace, some satisfaction, and the religion that would fail to do it would miss its primary vocation.

It was at this great world crisis that the Lord Buddha, the greatest and the noblest of all beings on earth, preached his great religion in the historic city of Benares in the Deer Park on the site of the *Mula Gandha Kuti Vihara.* He was born as a Kshattriya prince in or about the year 560 B.C. and according to the legends, on successive occasions, issuing from the palace he was confronted by a decrepit old man, a diseased man, a dead man and a monk and this filled him with amazement and distress and realizing the impermanence of earthly things determined to forsake his home and try, if he could, to discover some means to immortality, to remove the sufferings of men. He made his great renunciation at the age of twenty-nine and after six years of great struggle he was convinced that the truth was not to be won by the way of extreme asceticism and resuming an ordinary course of life at last obtained absolute and supreme enlightenment and preached his religion for over forty-five years travelling from place to place. At the age of over eighty years he entered into dhyana and passing through its successive stages attained nirvana. The vast developments which the system of this great teacher underwent in succeeding centuries in India and in other countries have not yet been thoroughly studied and it will probably take yet many long years before even the materials for such a study can be collected. This religion in the course of its growth and development spread in the North over Tibet and China up to the farthest border of north Mongolia, on the East and the South it spread in Siam, Burma, Japan and many of the Pacific islands and Ceylon and in the South-West up to Madagascar and in the West to Afghanistan, Persia, Turkestan and the whole of the now desert area near it, Syria and even to Egypt. Even at the present day one third of the human

population are Buddhists. But in the days of its prosperity when the greater portion of India had been converted into Buddhism at least half of the civilised world were probably Buddhists.

Nowhere in the history of the world before Lord Buddha do we hear of any teacher of religion who was ever filled with such an all-absorbing sympathy and love for the suffering humanity. Few centuries after him we hear of wise men in Greece, Socrates, Plato and Aristotle, but they were only dry thinkers and seekers after truth without any inspiring love for the suffering multitude. Centuries before the birth of Christ Buddhism was preached in Syria and it is not improbable that he might have been enkindled by the cardinal feeling of Buddhism of sympathy and love, the Maitri and karuna for our fellow-sufferers. But even in him it is more a spirit of godliness than the feeling for humanity that may be regarded as the motive spirit. Buddhism thus transcends all other religions by the very motive which permeates in and through it. When in the later days, different systems of philosophy were being offered as the panacea for all suffering, they only caught the catch-word of Buddhism but not the spirit ; for these systems of philosophy did not offer one universal food for all humanity. They were all within the pale of Brahminism and philosophic emancipation meant practically the emancipation of the highter castes. The only schools of thought which rightly absorbed the Buddhist feeling of sympathy for sufferers and reinterpreted it on lines of hygienic and mental well-being were probably the Charakean school of Medicine which regarded the preservation of a healthy body and a happy mind for all (hita ayu and sukha ayu) as the aim of all its teachings and the Bhagavata Vaisnavism.

For the first time in India Buddhism offered a universal religion based on the equality of rights and privileges of all mankind. I wish that in these days of communal and minority dissensions, Lord Buddha had once more appeared with his

begging bowl and preached his *dharmachakra* again and had shown us the way how a man can meet his fellow brother and embrace him with his religion of sympathy and love and not feel his religion a motive to thrust a dagger into his neighbour's bosom. Lord Buddha did away with castes and caste privileges and all kinds of ritualism and preached his religion to the masses of India not by appealing to scriptures or superstitions, but by arousing the dormant rationality in man by personal magnetism, above all by sympathy and love.

It is difficult at this distant date to point out definitely what were the exact words of Lord Buddha's teachings. They began to be collected through his pupils at least a hundred years after his *mahaparinirvana.* Different traditional records give us different accounts of his religion and philosophy and the later adherents gradually developed the anticipations and implications contained in the *Buddhavacana* and in this way there arose not only the Hīnayana (the older Theravāda, the main branches of which were known from the 2nd century B.C. as the Hetuvādins and Sarvāstivādins and also identified with the Vibhajyaādins in the Mahabodhivamsa) and the Mahāyāna (the old Mahāsanghikas who seceded from the Vajjiputtakas at the first Council of Vaisali and branched out into different schools such as the Ekavyavaharikas, Lokottaravādins, Kukkulikas, Bahusrutiyas, Prajnaptivādins, Caittikas, Aparasailas, Uttarasailas and a number of other Yānas) and into a number of other schools. Hīnayana of the Theravādins developed during the 2nd and the first century B.C. into a number of schools such as the Haimavatas, Dharmaguptikas, Mahisasakas Kasyapiyas, Sankrantikas (also called the Sautrantikas) and the Vatsiputtriyas which later on was again split up into Dharmottariyas, Bhadrayaniyas, Sammitiyas, and Channagarikas. In addition to these, other Buddhist schools also sprang up before the beginning of the Christian era. The Vaibhasikas, who are identified with the Sarvastivādins, have a vast Abhidharma literature, which is different from the Abhidharma of the Theravadins, which still exist in Chinese translations. These

are (1) Jnanaprasthanasastra of Katyayaniputra (2) Dharmaskandha by Sariputtra (3) Dhatukaya by Purna (4) Prajnaptisastra by Maggallayana (5) Vijnanakaya by Devakshema (6) Sangitiparyyaya by Sariputtra (7) Prakaranapada by Vasumitra. In addition to these we have the vast literature of the Mahāyānasutras (called also the Vaipulyasutras which developed either the Sunyavāda or the Vijnānavāda doctrines) which started probably in the second or the first century B.C. and continued to grow till the eighth century A.D. or even later.

But whatever may have been the different records or the interpretations of the teachings of Lord Buddha in the vast canonical literature excluding the well-known collection of the Tripitakas of Sutta, Vinaya and Abhidhamma and the countless writings of innumerable commentators and interpretors of Buddhistic thought in China, Japan, Burma, Ceylon and India and the many philosophical compositions of the Buddhistic faith by philosophers who are almost unparallelled in the history of human thought for their wisdom and logical analysis, it is not difficult to formulate the essential features of the doctrine of Lord Buddha as a religious teacher. He argued in the mind that since disease, old age, and death have to be prevented, what is it which not being there these would not be. He answered in his mind that if there was no birth there could not be disease, old age and death. But what being there, there is birth and he argued in his mind that if there was no bhava that is karma depending upon (Upādāna) tṛṣṇā and that is a grasping and desire, depending in succession upon feeling (Vedana) the sense-contact, (*sparsa*), the sense field, (Sadayatana) mind and body (nāmarūpa) consciousness (Vijñāna) and the Psychological conglomerating forces (sankhāra) of another birth there could not be the event of the birth in the present life ; and those events of the past life again could not be without the determining cause of ignorance or Avidya of the third life. Thus the cause of all our sufferings in the present life is distributed over the past two lives and so in an infinite regression. There is no soul or permanent entity, which suffers transmigration or

lives through the experiences as the followers of the Upanishads believed. When one says "I", what he does is that he refers either to all the psychological conglomerations or elements, combined or any one of them and deludes himself that that was "I". Just as one could not say that the fragments of the lotus belong to the petals, the colour or the pollen, so one could not say that the sense-data were "I" or that the feeling was "I" or any of the other psychological elements were "I". There is no where to be found in the psychological structure or in the psychosis of our being any such permanent entities that could correspond with "I am". The forces of our karma actuated by tṛṣṇā and Avidyā produce in successive stages the complex of our mind and the psychological experience of the moment and these change from moment to moment and the only difference that is produced at death is that they are associated with a visibly different body. At each moment we are theoretically suffering death and new psychological elements are originated by the forces of the past ones. And death is only visibly demonstrated as the destruction of the body and can only then be understood by inexperienced minds. Thus there is no entity that transmigrates but the psychological elements pass on in an unbroken series till they may be finally disorganised by the destruction of tṛṣṇā and avidyā. Since there is no permanent entity or reality, metaphysical discussions are wholly unnecessary ; what we perceive in causation is not any transforming ground of evolution or any production through collecting conditions, but simply the fact that there being something, some other thing happens, there being tṛṣṇā or desire, there is a grasping tendency ; there being the grasping tendency, there is the karma that produces rebirth. There is no conscious agent any where, causation is thus reduced to a mere phenomenalism of invariable antecedents and consequents. This is the great Buddhist doctrine of pratitya-samutpada (idam pratitya idam utpadyate). Buddhism in this sense is anti-metaphysical phenomenalism. The enlightenment of Buddha consists in the discovery that there is no real agent and no permanent reality

and that our sufferings are procured by the twelve-fold phenomenalistic antecedents and consequents spreading over three lives (trīkāṇḍa) beginning from jara-marana and going backwards to avidya through the successive links through the happening of each one of which each of the others happens in an infinite regressus.

Karma indeed produces rebirth, the length of life and the condition of happy and unhappy experiences, but it can do so only when deeds are performed with covetousness, antipathy and infatuation. Deeds performed without covetousness are like a palmyra tree uprooted and pulled out of the ground and therefore virtually non-existent and incapable of producing future effects. Karma without tṛṣṇā is incapable of producing good or bad fruit. The cessation of sorrow can therefore only happen when the craving of tṛṣṇā entirely ceases. When the desire or the craving has once ceased, the sage becomes an Arhat and the deeds that he might do after that would bear no fruit for it is through desire that karma finds its scope of giving fruits, but yet an Arhat may like Moggallana suffer the effects of the deeds done by him in some previous birth. We are all intertwined through inside and outside by the tangles of desire (taṇhājaṭā) and the only way by which these might be loosened is by the practice of right discipline (śīla) which consists in desisting from committing all sinful deeds, meditative concentration (samādhi) and wisdom (paññā). Sila however does not only mean the actual non-commission of sinful deeds but those particular volitions and mental states by which a man who desists from committing sinful action maintains himself in the right path. It therefore not only includes all inner and outer negative control, but it also includes the watchfulness (sati-samvara) by which one can bring in right and good association when using his cognitive senses and the habit of remaining unperturbed under all conflicting conditions. By proper adherence to śīla all our bodily mental and vocal activities are duly systematised, organised and stabilised. It is only then that the mind becomes fit for meditative concentra-

tion. The primary duty therefore for all those who seek relief from misery is the practice of increasing self-control on the negative side and on the positive side the preparation of the, mind by continually habituating it to think of all beings as friends (maitri) to sympathise and feel pity for all who suffer (karuna) to feel happy at the happiness of all beings (muditā) and to ignore the defects and short-comings oi others (upekṣā) and there by to free the mind from antipathy.

The most notable development of Mahayana consists in the fact that it gave a much greater emphasis on the practice of the positive virtue of benevolence, character, forbearance, tenacity of will, and energy and meditation called the pāṛammitās. There was also another point in which the Mahāyāna thought itself to be superior to the Hinayāna. The former thought that the Hinayanist wrongly interpreted the instructions of Buddha and thought that the ultimate good of a Buddhist was to attain his own nirvāna or salvation, whereas the Mahayanist's creed was not to seek their own salvation but to seek the salvation of all beings. The Hinayana man had only a short business of attaining his own salvation and this could be done in three lives, whereas a Mahayana adherent was prepared to work for infinite time in helping all beings to attain salvation and this is the vow of a Boddhisattva. Mahāyanism thus preached the doctrine of absolute altruism in a manner unprecedented in the history of human faiths. Its development of Nihilism and Idealism through the association of Brahmin converts, who brought a Upanisadic perspective with them, may also be regarded as the result of the tendency to elaborating the logical implications of the Buddhistic phenomenalism. For if there is no permanent reality anywhere and everything were mere phenomena none of these would be definable or explainable except in a mere relative manner and this is what is called śūnya vāda. Again if everything were mere phenomena we need admit merely the cognative phenomena as that would be enough to explain experience. It is because the different schools of Buddhism had such an

intimate relation among themselves that we sometimes find that the Buddhist writers might in the same book follow for better elaboration the Sautrantika view that admits the existence of external objects and then quietly pass over in the other part of the book to a form of idealism that would deny the existence of external things. The conflict of the different schools of Buddhism had therefore only a methodological interest as it is largely due to a greater or less emphasis on this or that point.

The various ways in which Buddhism has influenced, modified, transformed and revitalised Hindu religion and thought, dogmas and myths, ideals and practices, is too elaborate a subject to be touched upon in a short lecture like this. But it may be pointed out that the Hindu systems of philosophy would have lost much of their depth, interest and value, if they could not assimilate much from Buddhism and if they were not forced to take an independent stand by its side. The Upanisads remained largely content with an ecstatic experience without the dynamic conceptualism that constitute philosophy in our modern sense. The Vedic ritualism was to a large extent magic. The Hindu thought could only grow when it came in touch with the sturdy universal rationalism of Buddhism through which alone the world-light of reason could flash upon it. In consequence of this almost all the philosophical sutras of the Hindus may safely be admitted as being not only post-Buddhistic but post-Mahayanic. It is difficult to say how much of the principal dogmas of Hindu philosophy such as the doctrine of karma, the doctrine of rebirth, the doctrine of mukti, the doctrine of jivan-mukti were current before Buddhism, but it is in Buddhism and Post-Buddhistic systems that we find the most comprehensive treatment of these pre-suppositions of Indian philosophy. The entire code of Yoga discipline, the doctrine of tṛṣṇā and vāsanā were probably to some extent in India in pre-Buddhistic time, but I believe it is undeniable that they attained their fullest development in the Buddhist literature. The Hindu thought has eclectically assimilated them but has not advanced them even by an inch. The whole of Patanjali's Yoga sutra with its Vyāsa-bhāsya

does not seem to me anything more than a Hinduised version of Buddhist Yoga. The essence of Hinduisation consists in the admission of permanent souls, Isvara and scriptural authority. So almost the whole of the Buddhist tenets is accepted only with such modifications as to make it consistent with the admission of such permanent entities as are essential for the Hindu perspective of things. I yield to none in my profound respect for the great teacher Sankara, but a careful analysis of his writings demonstrates indisputably that he largely borrowed his doctrine, his phraseology, his dialectics and his method of approach from Buddhism. Even his saccidānanda Brahmavāda reveals in it an echo of the Trimsika of Vasubandhu. His main contribution seems to be that where he could not prove his Brahma doctrine he appealed to scriptural authority of the Upanishads and he interpreted or interpreted away the Upanishads in order to show that he was giving us the philosophy of the Upanishads. Not only Sankara but many of his followers like Sriharsa, Anandajnana and others who have constructed the Vedanta into a rational system of philosophy deliberately followed the footprints of Nāgārjuna and other Buddhist writers. It is only the Nyāya which tried hard to fight hard the Buddhists and those who have read the literature of this philosophy know how much of what may be called genuine philosophy in it has evolved out of generations of tussle with the Buddhistic opponents. The Bhakti cult of the Bhagavatas is indeed an old system but it has assimilated so much from Buddhism that it has not hesitated to include Lord Buddha as one of the incarnations of Vishnu. Most of the highest teachings of the Puranas can be read almost word for word in the Buddhistic documents which preceded them and many of the myths and stories of the puranas reveal their origin in the jatakas and the avadanas. Even when Buddhism degenerated in the later days into the *vajrayāna*, the sahajayāna and the worst forms of tantrikism much of the literature of which is now lost in original Sanskrit and exists in Tibetan translations, it profoundly influenced the Tantrikism of India



The Procession perambulating the Vihara and the Buddhist Exhibition Tent in the Corner.



The Procession perambulating the Vihara and the Pandal in the Corner.

particularly of Bengal and Assam on account of the intimate relation which then existed at the time of Pala kings, between Tibet and those two provinces.

Buddhism has not only influenced the religious and philosophical literatures, manners, customs, and ideals of Hinduism, but it created a great art for the first time in India. Though other types of art have been created in course of time the remains of Buddhist arts in India, Burma, Ceylon, Japan and China may hold its own even at the present day with art creations in any other country. The institutions of democracy probably originated for the first time in India in the regulation of Buddhistic monastic order. It was the inspiration of Lord Buddha's religion that made a monarch like Asoka who lived the life of a humble begger for the good of his subjects. In these days of regrettable revolutionarism and the repression it has called forth it is refreshing to remember the conditions of India in Asoka's time. We do not hear of policing, but of edicts and pillars of piety scattered through the length and breadth of India, where the chief concern of the king was to see not merely that the subjects should be law-abiding but that they should be virtuous. His dharmamahamattas made it their business to see that subjects were dutiful to their parents, made gifts to the poor and deserving and practised non-injury and maintained the high standard of purity and character. He was not only anxious for his own people, his interest was not only national but it was international. He sent such messages to all those kings who were his allies far away from India. This is how an ideal government, actuated by love and sympathy, was set up by Asoka. I ask you ladies and gentlemen if any other religion has produced any such kind in the history of the world.

Time is not yet ripe when a systematic account of Buddhism can be satisfactorily written and compared with the contributions of the philosophy of the West. But years ago I took the

bold step at the Fifth International Congress of Philosophy at Naples of challenging Benedetto Croce, probably the most eminent continental philosopher now living, with a long paper in which I tried to prove that the essential portions of his philosophy were anticipated in the philosophy of Dharmottara and that where Croce differed he was exposed to serious contradictions and criticisms. Most of the eminent philosophers and orientalists of the world were present in the gathering. Croce himself was in the chair and the paper was previously circulated to him, but I am happy to tell you that I had no very serious opponents to reply to. The contributions of the Buddhist thought seem at the same time to be the most ancient as well as the most modern ; its theory of causation, its relativism, its doctrine of sense-data, its pragmatism, its emphasis on morals, its disbelief in any permanent soul and its unconcern about God and its denial of the validity of scriptures and denial of rituals and its anti-metaphysical character and its appeal to experience all tend to establish its superior claim to modernity. Theology is fast decaying in Europe. Russia declared itself to be godless and it may be hoped that the Buddhist Academy which has been doing such valuable work under the guidance of Stcherbatsky will gradually supersede the Church of Christianity. I know from my personal knowledge that Buddhist scholars from Russia sometimes take their inspiration in dhyana in Mongolian Monasteries and Grunwedel in Germany practised the kalacakra. On the whole the interest of European orientalists and laymen in Buddhism was never so keen as now. The present beautiful edifice at Sarnath and the paintings that are to be made on the panel walls have been possible through the munificence of an American lady from Honolulu and the devotion of an Oxford Bhikshu. Not one out of the many millions of Hindus have done anything worth its name for the revival and propagation of Buddhistic studies, culture and religion. Even the Pali texts would have been entirely lost to us if they were not printed and published in Roman character from the Ceylonese and Burmese editions by

the efforts of the Pali Text Society of Great Britain and not a single manuscript of these was available in India. While Europe teams with Sino-Tibetan scholars who are trying to restore original Buddhist texts from Chinese and Tibetan sources, not even a quarter dozen of such scholars are available in India at the present day. The number of Indians who have made any serious attempt to study the Buddhist texts in Sanskrit and Pali can be counted on the finger's ends.

We have seen what Christianity has done for its Teutonic and Latin disciples even after nineteen hundred years of development. We have seen how the fatherhood of God and the godliness of Christianity have failed in maintaining the normal standard of amity and friendship between neighbours, how in the name of dharma-yuddha each nation perpetrated on the others such atrocious cruelties which would have undoubtedly shocked a Changiz Khan for he had surely no such machinery of wholesale devastation. Godliness we may very well need as an ideal, but before that we must have at least a small dose of forbearance and friendship. The last war seems to have set some good people thinking in Europe if wars can be avoided. There has been a union of intellectuals and the league of nations has been started, but the league of nations is bound to be a terrible failure if its members are not actuated by the superior Buddhist principle of forbearance and friendship for all. Science has given immense power in the hands of the westerners and power begets greed, greed begets enmity and enmity begets destruction. Power is an elusive demon and if it cannot be properly controlled and tamed it is bound to eat up the tamer. Only one man in India seems to have been convinced of the truth of Buddhism that violence cannot be stopped by violence. You have seen ladies and gentlemen what power such a conviction has given to this great man. He in his loin cloth has brought about a unification of the masses of India and is trying to dictate his terms to the greatest military power of the world. In no other country was such an experiment conducted and with so much success. We do not know as yet of the ultimate result,

but what we have seen is sufficient to convince us that friendship and non-violence is at least as potent a force to combat against violence as violence could be. It is in the exact fitness of things that the task of unifying India and of bringing about her regeneration should be in the hands of a man who is inspired by the true idealism of India. But what can one man do? Caste against caste, creed against creed, mutual distrust and jealousy, provincial bigotry and hatred are eating away our very hearts just as national jealousy and national hatred are drying up the fountain head of the life-energy of Europe. The ruled look upon the rulers with distrust and enmity and the rulers do the same to the ruled. How is this vicious circle to end at all. Nahi verena veram hi samyantidha kadacana—enmity can never cease through enmity. When shall we realise this golden truth of Buddhism? It would be a pity if the opening of the Mulagandhakuti Vihara was to be only the event of a day to be forgotten to-morrow? Let us on this memorable occasion invoke the blessings of Lord Buddha upon us that he may shower his mercy on us and we may be inspired by the noble example of his life and teachings, bind us together in amity and friendship and bring about a regeneration and a revival of our great culture and propagate the high principles of Buddhism to all our fellow-brethren in the world. When the western world is building up memorials for encouraging the killing of human beings and tariff papers are being prepared to take the place of costly canon balls, while science is being enslaved for robbing the freedom and prosperity of others, let us on this memorable occasion build up a memorial of universal love, friendship, charity and peace and let us not for a moment distrust the universal testimony of the ages of the Hindu-Buddhistic culture of India, the ripe experience of all sages of the past—our inviolable inheritance—the conviction that friendship and forgiveness, sympathy and charity are the only doors through which peace and happiness can come either to a person or to a nation and the victory will be ours.

MAHA BODHI SOCIETY'S

WELCOME ADDRESS AND REPORT

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Read on the occasion of the consecration and opening ceremony of the newly constructed Mulagandhakuti Vihara at Holy Isipatana (Sarnath, Benares) on November 11th.

Venerable Sirs and friends,

The Maha Bodhi Society through its founder and General Secretary, Anagarika Dharmapala, who upon his ordination into the Buddhist order in his 67th year has received the name of Sri Devamitta Dhammapala, begs to offer you all, individually and collectively, its heartiest welcome and fraternal greetings and thanks for being present here at a considerable trouble and expense on this sacred and momentous occasion—an occasion which it is hoped will be treasured in your memory as the dawning of a new epoch in the History of Indian Renaissance through Buddhism, its vast ethico-religious literature,—deep philosophy, great culture and self-sacrificing agency devoted to serve the motherland under the spiritual guidance and inspiration and example of the worshipful personality of that World-Teacher whom we invoke in adoration as the Blessed One, the Tathagata Buddha, who, as we all know worked out his life's mission by rendering 45 years of solid service in Aryavarta in teaching and preaching and consolidating his World-religion which, notwithstanding the keen competition of other religious sects of a later date, can still claim with appropriate pride and satisfaction to be the refuge of a third of humanity. He stands as a colossal figure on the cross roads of this sorrow laden and death-strewn world with uplifted hands to

guide humanity from savagery, bloodshed and self-destruction through ignorance, selfish greed and consequential carnage to the higher and loftier pathway of enlightenment, culture and peace through right living, right aspiration and practice of righteousness and loving kindness towards all mortals and sentient beings leading it to the right goal which may be styled as Nirvana, Mukti or Salvation.

2. Let us pause for one moment and in all humility offer to His sacred memory the full measure of our homage remembering that it was here at this Holy Isipatana that Lord Buddha shortly after his attainment of Buddhahood under the Bodhi Tree at Buddha Gaya sojourned on foot here and upon discovering that his five disciples who had deserted him at Buddha Gaya were here, approached them in loving kindness, and surmounting their mistaken prejudices against him, made them staunch converts to his own enlightened views and laid the foundation of the kingdom of righteousness by preaching his first public sermon to them and to all who had foregathered here on that memorable occasion, it being the full-moon day in the month of Assar 520 years ago which, as you all know is referred to in our sacred scriptures as the "Dharma Chakra Pravartana" or "the turning of the wheel of righteousness". On that day there was the formation of the first Buddhist Sangha or the Buddhist Church.

3. And it was from here that three months thereafter upon the stoppage of Varsa or the rainy season, that is to say, in the month of Kartik that Lord Buddha sent out the first batch of his missionaries, 60 in number, in different directions each travelling alone with this remarkable injunction "Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world—for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

4. From such a humble beginning, we know that Buddhism rose to be the State religion of India creating, in the course of 1200 years of its domination, a cultural India, a cultural Asia, the breadth and depth and height of which modern savants and research scholars all the world over are still unravelling with awe and wonder as to its contribution in every branch of human knowledge, literature, art, and science—specially that of psychology in which it still excels that of Europe and America.

5. Though vandal hordes have mercilessly despoilt our glorious heritage, disrupting and uprooting our famous libraries and universities and other centres of culture, we are thankful for what remains in sacred literature and traditions. Adverse circumstances and national vicissitudes arise but to test and try our sincerity; our zeal, unflagging determination and manhood. These must triumph in the end if we be honest with ourselves and self-sacrificing enough for the common welfare, for the common cause.

6. In India the dark epochs of vandalism being over, thanks to our British connection we are full of hope of reviving Buddhistic Ethics and religious culture in India once more and thereby conferring upon her benighted mass population some degree of enlightenment which may be helpful to their worldly prosperity and spiritual progress as well as instilling into them some love for their own mother-land so that siren voices and flesh pots not of proverbial Egypt but of other sects may not tempt them to be denationalised. In nation-building, the rich and the cultural must help those that are poor and helpless lest the latter should in despair forsake the national fold. We make no distinction between our Hindu brethren and ourselves. We are sprung from the same Aryan culture of mother India and are like her two hands. In this work of nation-building in India Hindus must co-operate with us.

7. The Temple into which you have just entered should

be regarded by you as still but an incomplete bridge or link between the glorious Buddhistic epoch and the present age remembering that the wide chasm that it seeks to bridge over is not less than a period of 9 dark centuries. Before that the Holy Isipatana or Rishipatana was by no means the deserted village as you now find it. Between the Varuna river which used to flow by Isipatana and the stream known as the Asi, there had risen up many rich monasteries in the bosom of prosperous villages. Benares had been even before Lord Buddha's time a seat for the study of the Vedas and more famous for manufacturing silk goods which used to be exceedingly prized by king Prasenajit of Sravasti, Lord Buddha's friend and follower.

8. During the last 900 years all vestiges of Buddhism here had been wiped out by vandal hordes. The site where we are assembled here, there stood Dharma Chakra Vihara and close to it there stood another Vihara called Rishipatana or Isipatana Maha Vihara. The ruins of these two Viharas remained neglected and uncared for, for centuries till rescued by the Archaeological Department of the Government of India. What had not been stolen by thieves and robbers were ransacked openly and in a civilised way by the Road Engineer of the Public Works Department. Thus forty beautiful Buddha statues came to be utilised as material for building the foundation of the Varuna bridge. We are indebted to Cunningham for this piece of information. The small remnant of the finds upon excavation of the rescued monasteries has been rescued and preserved by the Archaeological Department in the museum near by.

9. The world-famous Dhamek Stupa, which devoted Buddhist emperors had built and embellished with care, did not escape mutilation at the hands of treasure-hunters and amateur archaeologists in the latter portion of the 19th century.

10. It is meet and proper that we should have placed

before you a short account of the acquisition of the site on which the new Vihara stands with some surplus lands in its vicinity. It is not without its romance, though that romance relates to a strenuous and unflagging effort of forty years and a mighty and a heroic struggle against adverse and untoward circumstances.

In January 1891, the present General Secretary of the Maha Bodhi Society then in his 27th year first visited this sacred site It was then totally abandoned and used only as a kind of conservancy ground for the swine rearing families of the village called Baraipore.

In February 1893 he again visited the site with Col. Olcott who was then the Director General of the Maha Bodhi Society. The latter entered into negotiations with the then Commissioner of Benares in the hope of restoring the site. But that official could not give us any kind of information save and except to say that the surrounding land was owned by a Zemindar.

Since 1893 every effort was made by the Maha Bodhi Society to purchase the site. Six long years went by without the least success. In the 7th year, that is to say, in 1900 the Zeminder Babu Raghubir Singh could be induced to sell to us only 3 bighas of land whereon we caused to be built a small Dharmasala for the use of pilgrims. Four years later we were more successful. We were able to buy another ten bighas to the east of the Dharmasala. In 1904 the present Maha Bodhi village Free School was started by the General Secretary.

Twelve long years went by during which the Government of India having become conscious of the existence of our society and its object of going forward with the Buddhistic revival movement in India was generous enough in June 1916 to offer to our Maha Bodhi Society a relic of Lord Buddha provided our society would undertake to build a suitable Vihara at Sarnath for its enshrinement.

That offer of the Government of India came to us when

the Great European war was raging. The Armistice was proclaimed as we all know on the 11th November 1918, on this date 13 years ago. Till then we could only formulate schemes for the construction of a suitable Vihara. For actively undertaking the building operations, we had to wait for several years more. It was not before 1923 that the Society was able to accumulate and earmark a sum of Rs. 30,000/- for that purpose. It was then estimated that a sum of Rs. 60,000/- should be sufficient to complete the shrine which should be erected after the design had been approved by the Archaeological Department. But this Vihara has actually cost us over a Lac and thirty thousand rupees roughly speaking. Donations received from various countries amount to about Rs. 1,00,000/- including the donation of Rs. 30,000/- from Mrs. Foster and Rs. 15,000/- from the venerable Anagarika Dharmapala. A complete report of the receipts and expenditure in connection with the Vihara work is under preparation and will be issued as early as posible.

It is pertinent to bring to your notice that Rs. 30,000/- earmarked as above mentioned was the contribution from that gracious lady Mrs. Mary Elizabeth Foster of Honolulu well known for her marvellous benefactions for the furtherance of the cause so dear to our hearts. Alas ! she is no longer in this world to cheer us by her motherly benediction on this day when we are about to have the New Vihara declared open for public worship. She passed away at the ripe old age of 86 on the 19th December 1930 plunging us in sorrow.

11. The romance of our acquisition has so far been but partially told. In 1924 our plan of the new temple was approved by the Archaeological Department. Estimate was taken, engineers and contractors were engaged. From the beginning of 1925 building operations commenced. Funds were lodged in the Benares Bank. A working committee of local and influential magnets was formed to supervise

the construction. The devout European Buddhist lady Mrs. Alma Senda as Secretary of the Working Committee was undergrudging in holding the Committee Meetings in her house and personally inspecting and supervising the laying of the foundations, which, thanks to her meritorious energies and pushfulness made such rapid progress that by the month of July 1925, we had spent no less than Rs. 14,000/- thereon. Needless to say that we were building on our own land purchased as above mentioned. We honestly believed that to do that nobody else's further permission was necessary. In this, as the sequel would show, we were evidently mistaken.

At the end of July 1925 the builder and contractor suddenly found himself restrained by the then Benares Magistrate and Collector's notice of Injunction from further proceeding with the works at the instance of the Archaeological Department for grave archaeological reasons of future excavations if necessary. Such reasons had never been divulged to us before. This happened at a time when the General Secretary of the Maha Bodhi Society was away in England with the object of establishing a Buddhist Missionary organisation in London. The local Secretary of the Calcutta Vihara, Brahmachari Sri Devapriya W. Sinha was virtually in charge of the affairs of the Society. H. E. the Viceroy and the head of the Archaeological Department were appealed to for redress. The Buddhists in Ceylon were written to, also move in the matter. Thereupon in November Dr. C. A. Hewavitarne, the youngest brother of the General Secretary, as the representative of the Ceylon Buddhists ran up from Ceylon to Benares, inspected the building works here which had been stopped as mentioned above and upon discovering that Sir John Marshall, the then Director General of the Archaeological Department was out on business of inspecting the excavations at Taxila, he lost no time in proceeding thither for an interview, which we must say to the eternal credit of that highly distinguished official who had shed a lustre on the

high position he worthily held as the Director General was eminently in favour of the Buddhists, a satisfactory and an honourable compromise was arrived at whereby we were to get a new site for building our Vihara and that we should be compensated for the loss we had suffered.

13. To get the full benefit of that compromise, to have the new site chosen, to arrive at an agreed sum as regards the compensation it took nearly a year before things were made smooth for us to proceed once more with our building of the Vihara.

To be exact, let us here quote a few passages from our "Maha Bodhi"—journal of September 1926 and from pages 450, 451 and partly page 452.—"Confirming the above-compromise, a telegram was received early last month from the Archaeological Department offering a new site to build the proposed Vihara and a sum not exceeding Rs. 10,000/- as compensation for expenses incurred in the work already done. The reason for the prohibition to build on the first site was because it was on an area reserved for Archaeological purposes although the land itself belonged to Maha Bodhi Society."

On receipt of the telegram from India Dr. Hewavitarane left his home at Colombo on the 1st of September 1926 for Sarnath, Benares where the Doctor accompanied by Sri Devapriya W. Sinha met the Deputy Director General of Archaeology, Rai Bahadur Daya Ram Sahni at Sarnath. During the part of the conversation the Commissioner of Benares as well as the Collector were present. The site selected lay some six hundred yards due east off the Dhamek Stupa. In addition to this, the Archaeological Department agreed to set apart for Buddhist purposes a land nearly 20 bighas in extent for being laid out as a park annexed to the Vihara—the park to be planted with trees held sacred in Buddhism. As the ancient precincts were known as Mrigadaya (Deer Park), it was Sir John Marshall's intention to have some deer in the park. To the south of the park on

the land belonging to the Society would be built Sangharamas and Avasas and lecture Halls. The land thus available for Buddhist purpose would be about 25 bighas.

The accounts were gone through of the expenses incurred on the old building and the sum of Rs. 10,000 was sanctioned.

A press representative who interviewed Dr. Hewavitarne on return, learnt that the attitude taken by the Archaeological Department was sympathetic and generous. "It might be called a historic gesture, where the purposes of Archaeology was made sub-servient to the religious aspirations of the Buddhists" added Dr. Hewavitarne. "An agreement was entered into by the Deputy Director General subject to the confirmation of the official Director-General, by which a free grant will be made of the site to the Buddhists and the park will be conserved and maintained by the department of Archaeology. Thereafter Dr. Hewavitarne received a telegram from the Director General which reads as follows :—"I approve agreement made between you, Mr. Walisinha and Deputy Director General of Archaeology regarding new site for Buddhist Vihara at Sarnath. Copy of agreement follows." Thereupon Dr. Hewavitarne remarked : "The Imperial Government who have confirmed the sympathetic attitude of Sir John Marshall have done the greatest service to the Buddhists of the whole of Asia, in viewing this question in a broadminded and most statesmanlike and generous spirit which will evoke their undying gratitude."

14. Before concluding, it is necessary to touch upon two more topics which should be done as briefly as possible, lest this lengthy address should tire your patience.

The first topic is that when Lord Buddha lay dying he enjoined on all followers to treat the following four sites as consecrated viz., (1) His birth-place at Lumbini, (2) The site at Buddha Gaya where He obtained the Anuttara Samma Sambodhi namely Buddhahood, (3) This site at Isipatana where He proclaimed the Anuttara Dharma Chakra or in

other words, first propounded his world-religion and (4) The site at Kusinara where He died.

The second topic is a more serious one and requires your mind and heart to respond in sympathy with our dream, our vision of things as it should be in India. It is loftier far than the lofty tower of the Temple we have built. What is ours now is going to be yours for ever in the next succeeding minute. It will belong to the Indian Nation for ever with Lord Buddha's statue in preaching attitude as a token as an emblem for guiding us and the generations that will come after us. Will you, the present representatives of the Indian nation be content to leave that Temple with its sacred treasures nude and bare without a back-ground? What can be the proper background for doing honour to the memory of the greatest, the loftiest, the holiest of human beings whose ethico-psychic religion has made His motherland a Holy land for pilgrims from all the world over? It is a national question and should be answered upon deep deliberation and forethought and whatever the nation's decision be on that point that should be given effect to. Lord Buddha always kept in view the lasting good of the many. On this point let the nation's decision be such as it may go on conferring cultural benefit to India generation after generation like a perennial fertilizing stream. In its deliberation of this important question the nation should bear in mind the following three points : (1) The vast Buddhistic scriptures which exist in Pali have been only partially translated into English and other European languages, save and except that Dhammapada and Jatakas have been translated into Bengali. The whole of the Tripitaka like the Ramayana, the Mahabharata should be rendered into all the different vernaculars of the country and made accessible to the non-English-knowing public in India. (2) There exist innumerable works which are deposited in the various libraries of Nepal, Tibet, China and Japan. We should not only gather together the lost literature of India from the archives of Buddhist libraries

of other countries but also try to bring to a focus Buddhists of various nationalities who could explain the texts found in their countries. In that way alone it is possible to find out what wonderful contribution Buddhism has made—nay India has made to human culture and civilisation. (3) In darkest India of the Twentieth century where only 6% of her teeming population is literate the training, education and organisation of self-sacrificing Brahmachari missionaries for going forth into villages to preach the sublime truths of Lord Buddha's reasoned religion cannot be neglected.

We have deeply deliberated upon the matter and we believe that our proposal for the establishment of a properly equipped Buddhist University or at least a Research College with students' quarters and Library should be the proper background for an institution such as this. We believe that idea should give as much gratification to the educated community of India as to the Buddhists from the four quarters of the world. The costs of such an undertaking may range from 5 lakhs to no more than 50 lakhs. But for India's ultimate uplift no cost can be too heavy which the Nation can not bear. As the nucleus of a future Ethico-Psychological College we have established the Samanera Training school at this holy spot. Thanks to our esteemed co-worker, Rai Bahadur Pandit Sheo Narain, we have been able to establish a Library. We beg to convey our heartiest thanks to all workers who have helped us.

Our grateful thanks are due to Rai Saheb Hari Chand who supervised the building of the temple, prepared the estimate of cost and assisted the contractor in various ways free of charge. This honorary work, a labour of love, saved our society considerable money. We have also to thank the contractor Lala Munna Lal Govila for the careful manner in which he executed the work following the plan with great precision.

We are indebted to the Principal, Jaipur School of Art for enabling us to utilize the service of an Indian sculptor

named Gulab Chand Brahman. This sculptor has succeeded remarkably well in producing an enlarged replica of a preaching Buddha which is in the Museum. We are also indebted to Mr. Asit Kumar Haldar for his kindly securing for us the expert advice of Mr. Roy Chowdhury of Lucknow Art School. Mr. Chowdhury gave directions for retouching the image so as to bring it nearest to the above mentioned image.

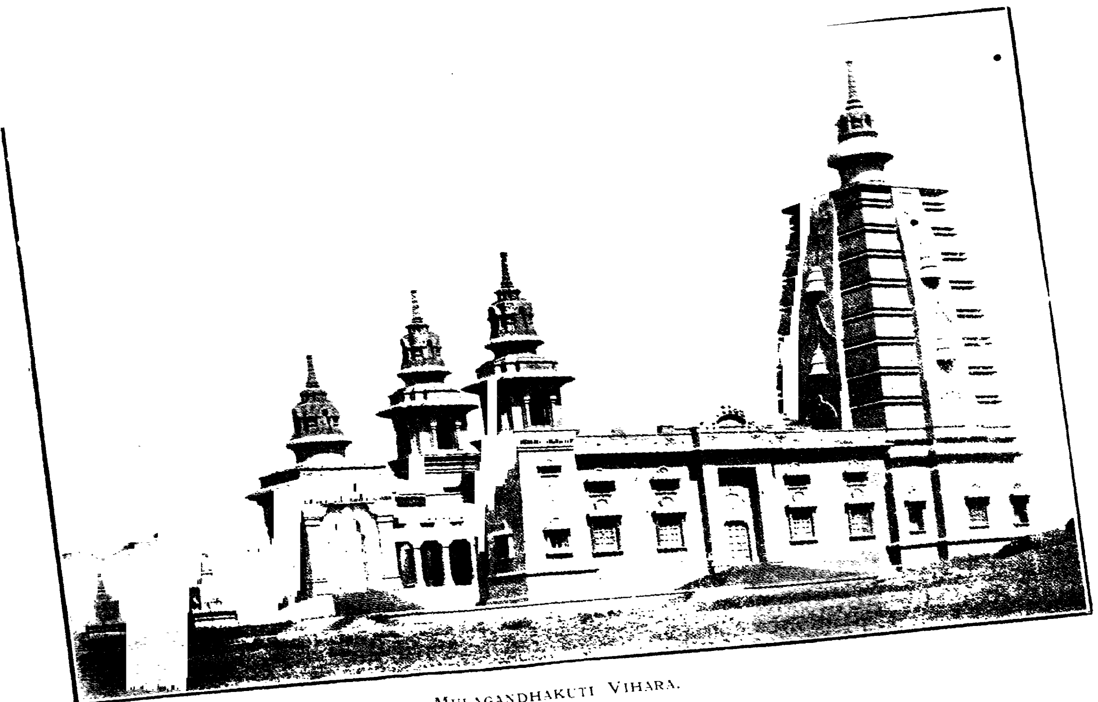
We offer our thanks to Mr. Sri Prakash for acting as our honorary treasurer for some time. We also thank Mrs. Senda for the loan of a motor car which proved very handy and serviceable. She has been throughout very helpful in connection with this work. We have also to recognise the valuable services rendered to the Society by Mr. P. P. Sriwardhana while at Calcutta. The editorship of the Journal was part of his duties and he devoted much time in looking after the building of the temple at Sarnath.

Let it be mentioned that the Society is constructing a building for a library which is nearing completion, and we propose to build more structures e.g. a guest house, a dispensary and a school building.

We most heartily offer our thanks to His Highness the Maharaja Bahadur of Benares and his worthy secretary Rai Bahadur Lalit Behari Sen Roy, Raja Sir Moti Chand, Kumar Nandlal, B. Shiva Prasad Gupta, Pt. Ram Narayan Misra, Babu Thakurdas Vakil and Dr. Jetly and many other friends for their leaving no stone unturned for making our festival a success. They responded to every requisition of ours with a truly brotherly spirit.

We have also to thank the authorities of the District Board, Benares, and the Municipality for their assistance in various ways.

Lastly we beg to invoke the blessings of Lord Buddha upon all of you. May you all be happy.



MULAGANDHAKUTI VIHARA.
(General View).



Bodhi Sapling being conveyed for plantation.

THE QUINTESSENCE OF BUDDHISM

By Vidhushekhara Bhattacharya

In the Vinaya Pitaka (Mahāvagga I. 11) the Blessed One is said to have once addressed the Bhikkhus thus:

"I am delivered, O Bhikkhus, from all fetters, human and divine. You, O Bhikkhus, are also delivered from all fetters, human and divine. Go ye now, O Bhikkhus, and wander, for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men. Let not two of you go the same way. Preach, O Bhikkhus, the doctrine which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; proclaim a consummate, perfect, and pure life of holiness."[1]

And it is a well-known fact, as evident also from subsequent history, that from that time onwards the Bhikkhus acted upon the instruction given to them while wandering in different countries, far and near, in different directions. And the result was that Buddhism crossed the limits of the land of its birth, having spread from South Siberia and Manchuria in the North to Indonesia in the South, and from the border lands of Persia in the West to China and Japan in the East.

Now the question is: What does the doctrine (dharma) of the Blessed one consist in—that could attract the men in so many lands? The religion that can be appreciated by average people must be of such a nature as can easily be understood. But is the fundamental doctrine of the Blessed One so easy to comprehend? What is it that He realized and preached to his disciples. The answer is to be found in the dialogue between Sāriputra (Sāriputta) and Aśvajit (Assaji) as described in the

[1] The translation is by Rhys Davids (S.B.E.). In other places also the translation is used sometimes with little modification or paraphrasing. The case is the same with *Sikṣāsamucaya* translated by Cecil Bendall and W. H. D. Rouse.

Vinaya (Mahāvagga, I, 23). For easy reference the episode may briefly be recounted here:

Before becoming the desciples of the Blessed One Sāriputra and Maudgalyāyana (Moggallāna), two young Brāhmaṇas, were leading a religious life under a wandering (parivrājaka) ascetic, Sañjaya. Now one day Sāriputra happened to see Aśvajit who had entered the city of Rājagṛha for alms. Seeing his countenance Sāriputra thought that Aśvajit might have been an Arhat, or might have entered the path of Arhatship. Sāriputra approached and said to him:

"Your countenance, friend, is serene, your complexion is pure and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess?"

When Aśvajit replied to the effect that it was the great Śramaṇa Śākyaputra in whose name he retired from the world and it was his doctrine that he was professing, Sāriputra put the following question:

"What is the doctrine, Sir, which your teacher holds, and preaches to you?"

Aśvajit said that he was a young disciple having received the ordination but recently, so he could not explain to him the doctrine in detail, but he would tell him in short what it meant.

Sariputra said: "Well, friend, tell me much or little as you like, but be sure to acquaint me with the spirit of the doctrine. Why do you make so much of the letter?"

Then Aśvajit enunciated the doctrine in the following gāthā, well-known in both the systems, Hinayāna and Mahāyāna:

ye dhammā hetuppabhavā tesaṃ hetuṃ tathagato āha |
tesaṃ ca yo nirodho evaṃvādī mahāsamaṇo[2] ||

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[2] The Sanskrit version is as follows:—
Ye dharmâ hetuprabhavâs teṣâṃ hetuṃ tathâgato hy avadat |
Teṣâṃ ca yo nirodh evaṃvâdî mahâśramaṇaḥ ||

'Of all objects which proceed from a cause, the Tathāgata has explained the cause, and he has explained their cessation as well. This is the doctrine of the great Śramaṇa.'

This doctrine is nothing but the doctrine of Twelve-membered Cause of Existence (*dvādaśāṅga nidāna*), or the Internal Dependent Origination (*ādhyātmika pratītyasamutpāda*). It shows the gradual origination of the whole mass of suffering (*duḥkhaskandha*), the starting-point of which is ignorance (*avidyā*), and the cessation of the whole mass of suffering from the cessation of its fundamental cause, ignorance.[3] This was realized by the Blessed One just after he had become a Sambuddha 'perfectly enlightened.''[4]

Is this doctrine easy to understand? Let us remember what the Blessed One himself is said to have thought over the matter in both of the schools, Hīnayāna and Mahāyāna.

Then in the mind of the Blessed One, who was alone and had retired into solitude, the following thought arose: "I have penetrated this doctrine which is profound (*gambhīra*), difficult to perceive and understand (*durdarśa* and *duranubodha*), tranquil (*śānta*) and exalted (*praṇīta*), which is unattainable by reasoning (*atarkāvacara*), obstruse (*nipuṇa*), and intelligible (only) to the wise (*paṇḍitavedanīya*). These people, on the other hand, are given to desire, delighting in desire. To these people, therefore, who are given to desire (*ālayārāma*),[5] intent upon desire, delighting in desire, the Law of Causality and Dependent Origination will be a matter difficult to understand; most difficult for them to understand will be also the extinction of all *saṃskāras*, the getting rid of all substrata (of existence),

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3 (a) avidyâpratyayâḥ saṃskârâḥ, saṃskarapratyayaṃ vijñânam...evam asya kevalasya mahato duḥkhaskandhasya samudayo bhavati.

(b) avidyâyâm asatyâm saṃskârâ na bhavanti...evam asya kevalasya mahato duḥkhaskandhasya nirodho bhavati.

4 *Mahâvagga* I. 1; *Lalitavistara*, XXII (ed. Lefmann, pp. 346 ff.).

5 On the meaning of this word see Lévi: 'Autour d' Aśvaghoṣa' in JA, 1929, pp. 281 ff.

the destruction of desire, the absence of passion, cessation, Nirvāṇa. Now if I proclaim the doctrine and other men are not able to understand my preaching, there would result that weariness and annoyance to me."

However, as the legend goes on, on the assurance given by Brahmā that there would be some people capable of understanding the doctrine, the Blessed One opened "the door of immortality" (*amṛtadvāra*).

Such being the nature of the doctrine according to its preacher himself can one ever rightly think that the average people in those lands and specially in that age were able to grasp it thoroughly? Or is it thinkable that the grand and profound philosophy with its various branches springing up from it was fully understood by the people and their intense love for it made them adherents to it? What is it, then, in the *dharma* of the Buddha that was attractive to them even in a country like Tibet where there had hardly been any education worth mentioning before Buddhism was introduced?

I think it is the path that the Blessed One found out for the complete extinction of the mass of suffering—the path 'which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to *sambodhi,* to *nirvāṇa,* and which finds its fullest expression in the life of a Bodhisattva the embodiment of the true and perfect practice of what the Buddha preached to his disciples throughout his life, for the cessation of the suffering of the world. Let us therefore make an attempt to understand the ideal life of a Bodhisattva and consider if there is anything more excellent, more ennobling and more attractive than this in the whole range of Buddhism in its practical aspect with regard to the good of the universe.

What are we to understand by the word *Bodhisattva*? Bodhisattva is one who is aspirant to *bodhi* 'supreme knowledge.'[6] One desirous of attainment of *bodhi,* or becom-

[6] bodhau spṛhâvân khalu bodhisattvaḥ.—*Mahâyânsūtrâlaṅkâra,* ed. Lévi, XIX. 64; tatra (=bodhau) sattvam adhiprâyo'syeti bodhisattvah. —*Bodhicaryâvatârapañjikâ,* Bib. Ind.; p. 421.

ing a *Buddha.* The state of a Bodhisattva is nothing but the stage of discipline preparatory to the attainment of *bodhi,* which one must go through before becoming a Buddha. Without being a Bodhisattva none can become a Buddha. The Blessed One also had to pass through this stage before he became a Buddha. It may be noted that everyone passing through this stage can attain to Buddha-hood, just as in Vedanta one knowing Brahman becomes Brahman (*Brahmavid brahmaiva bhavati*).

The first and most important thing to be noted in the life of a Bodhisattva is his *mahāmaitrī* and *mahākaruṇā.* What is *maitrī* and what is *karuṇā?* The answer is given by those to whom the idea of a Bodhisattva was revealed. *Maitrī* is, they say, that love for all living beings which a mother feels towards her only one and very dear son.[7] And the thought of, or intention for the deliverance of all the sentient beings fallen into the unfathomable and unbounded ocean of the *saṃsāra* is called *karuṇā.*[8] And what are the Boddhisattva's *mahāmaitrī* and *mahākaruṇā?* We read in the scripture: The love which prompts the Boddhisattva to offer his body and life and all the roots of good to all living beings without any expectation for return is his *mahāmaitrī.* And that compassion with which the Bodhisattva desires enlightenment first not for himself, but for others is called *mahākaruṇā.*[9]

On *bodhi* see the last named work, p. 87 : bodhir buddhatvaṃ sarvâvaraṇaprahâṇât sarvadharmaniḥsvabhâvâvagamah. P. 421 : bodhir buddhatvam ekânekasvabhâvaviviktam anutpannâniruddham anucchedam aśâśvatam sarvaprapañcavinirmuktam âkâśapratisamaṃ dharmakâyâkhyaṃ paramârthatattvam ucyate, etad eva ca prajñâpâramitâ-śūnyatâ-tathatâbhūtakoti-dharmadhâtvâvi-śabdena saṃvṛtim upâdâyâbhidhîyate.

7 sarvasattveṣu atiśayitahitaikaputrakasnehalakṣaṇâ; jagadekaputrapremalakṣaṇâ maitri; sarvasattveṣv ekaputrapremalakṣaṇâ; hitasukhopasaṃhârâkarâ.—*Sâdhanamâlâ,* GOS, part I, pp. 37, 38, 172, 203.

8 *agâdhâpârasaṃsârasâgaramadhye patitânantasattvadhâtūn samud*dharâmity âśayaḥ; duhkhâd duhkhahetoḥ samaddharṇalakṣaṇâ karuṇâ. Op. Cit., pp. 57, 138.

9 subhūtir âha. katamâ bodhisattvânâṃ mahâmaitri. Âha. Yat

The prince of Kapilavāstu, Siddhārtha, when he was a Bodhisattva, is said to have been extremely moved with not his own suffering, but of the world, for such strong was his *māitrī* and *karuṇā.* Having, therefore, a heart full of *great love* and *kindness* and thoroughly knowing the miseries, sorrows and sufferings of the world, a Bodhisattva desires his happiness arising from the extinction of all of them and communes with himself :

"When pain and fear are not pleasant to me as well as to others, then what difference has my self that I should preserve myself and not others?"[10]

Thinking thus a Boddhisattva in order to make an end of pain and achieve the last point of joy, both for himself and all living beings of the world, makes his faith firm and fixes his mind firmly on enlightenment (*bodhi*)[11] praying :

"May I become a Buddha to effect the good and happiness of all sentient beings, and to make an end of all kinds of sufferings of them!"[12] "By this good action of mine may I become ere long a Buddha, so that for the good of the universe I may preach the truth (*dharma*) delivering thereby all living beings now subjected to the various kinds of suffering!"[13]

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kâyajîvitaṃ ca sarvakuśalamūlaṇ ca sarvavattvânâṃ niryâtayanti na ca pratikâraṃ kâṅkṣanti. âha. katamâ bodhisattvânâṃ mahâkaruṇâ. Yat pūrvataraṃ sattvânâṃ bodhim icchanti nâtmana iti.—*Ratnakūṭasûtra Śikṣâsamuccaya,* p. 146.

10 Yadâtmanaḥ pareṣâm ca bhayaṃ duṣkhaṃ ca na priyam |
Tadâtmanaḥ ko viśeṣo yat taṃ rakṣâmi netaram ||
Śikṣâsamuccaya, 1 (p. 2).

11 duṣkhântaṃ kartukâmena sukhântaṃ gantum icchtâ |
śraddhâmūlaṃ dṛḍhîkrtya bodhau kâryâ matir dṛḍhâ ||
Op. Cit., 2 (p. 2).

12 (a) Buddho bhaveyaṃ sarvasattvasukhasampâdanâya.
—*Bodhicaryavatarapañjika,* p. 87.

(b) buddho bhaveyaṃ jagato hitâya.—Quoted in *Kudṛṣṭinirghâtana* published in *Advayavajrasaṅgraha,* GOS, p. 6.

13 anena câhaṃ kusalena karmaṇâ
bhaveya buddho na cirena loke |
deśeya dharmaṃ jagato hitâya
moceya sattvân bhudḥkḥapîḍitân ||
Op. Cit. p. 9.

Undoubtedly he wants the cessation of suffering, nirvāṇa, but first not for himself, but for others. Until every living being is delivered he does not desire his own deliverance. He wants not only to cross the ocean of existence himself, but also wants to make others cross it (*tirṇas tārayeyam*). Extremely difficult is the walk of a Bodhisattva (*bodhisattvacaryā*), yet he dares to bear the yoke of the salvation of afflicted mankind. He takes the vow and resolves that so long as there is no end of birth he would observe the practices of a Bodhisattva for the well-being of all creatures. He invites the world in order to deliver it from its poverty.[14] He does not want to gain his enlightenment hurriedly but would wait until the last end of the saṃsāra even for the sake of only one living being.[15] And when he once takes the vow he would on no account give it up. He must respect truth. Banishment to the Preta-world is, we hear, punishment for one who resolves to give even some trifle, but does not do so; and to hell for one who refuses what is promised. How much more, then, when one promises the highest weal to all the world and then does not carry it out.[16] It is his falsehood, and just as a king or a minister of a king having summoned all the town-folk with an invitation for a feast on the morrow, may then become negligent and not produce the food and drink, and break the faith with the whole body of the people.[17]

Multifarious are the duties of a Bodhisattva which can hardly be performed by one. Hence he attempts to understand their vital points (*marmasthāna*). And what are those vital points? Sacrifice of all that is in one's possession,—one's person, enjoyments, and the merit throughout all times. And

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14 nimantraye jagat sarvaṃ
dâridryân mocitâsmi tat |

15 nâhaṃ tvaritarûpeṇa bodhim prâptum ihotsahe |
parântakoṭim sthâsyâmi sattvasyaikasya kâraṇât ||

16 anuttaram artham akhilasya jagataḥ pratijñâya.

17 *Saddharmasmṛtyupasthânasûtra* quoted in *Sikṣasamuccaya*, p. 12.

what is the object of this sacrifice? The good of all living beings. And for the same purpose he understands also how to protect those things. For it is for the enjoyment of all beings that one's person and all beside are sacrificed ; now if they are not protected how can they be enjoyed, and what gift is given if it is not enjoyed? Therefore he protects them. He also knows how to purify his person, for it becomes enjoyable only when it is purified. Just like a crop covered with weeds a Bodhisattva can never grow up if he is choked with evil passions.[18]

Indeed for a Bodhisattva there is no sphere of success (*siddhi-ksetra*) other than the sentient beings all success of his life being dependent only on his service to them. So they are regarded by him as *cintāmaṇis* 'thought-gems'[19] or *bhadraghaṭas* 'vase of fortune'[20] or *kāmadhenus* 'wishing cows' and they are served by him as *gurus* and *devatās*.[21]

He is to worship the Tathāgatas, and he thinks, that can be done only by becoming a servant of the world. Hence he says: "In order to worship the Tathāgatas I undertake the duties of a servant of the world. Let the multitude of the

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18 paribhogâya sattvânâm âtmabhâvâdi dîyate |
arakṣite kuto bhogaḥ kiṃ dattaṃ yan na bhujyate ||
Siksâsamuccaya, (p. 34).
tasmât sattvopabhogârtham âtmabhâvâdi pâlayet |—Op. Cit. 5, 6.
śodhitasyâtmabhâvasya bhogaḥ pathyo bhaviṣyati |
śamyaksiddhasya bhaktasya niṣkaṇasyeva dêhinâm ||
tṛṇacchannaṃ yathâ śaśyaṃ rogaiḥ sîdati nedhate |
buddhâṅkuras tathâ vṛddhiṃ kleśacchanno na gacchati ||
Op. cit., 18 (p. 159)

19 A gem supposed to yield its possessor all desires.

20 A vase supposed to yield fortune to one who puts one's hand into it

21 See *Sikṣâsamuccaya*, p. 155:
yân ârâdhya mahattvaṃ virâdhya katṣâṃ vipattim âpnoti |
prâṇaparityâgair api teṣâṃ nanu toṣaṇaṃ nyâyyaṃ ||
ete te sattvâḥ prasâdya yân siddhim âgatâ bahavaḥ |
siddhikṣetraṃ nâñyat sattvebyo vidyate jagati ||
ete cintâmaṇayo bhadraghaṭâ dhenavaśca kâmadughâḥ |
guruvac ca devateva ca tasmâd ârâdhanîyâs te ||

people put their feet on my head, or let them kill me ; let the lord of the world, (the Blessed One,) be pleased. The kind-hearted Tathāgatas have identified themselves with the world ; indeed they are seen in the form of beings ; these are only the lords ; why is there disrespect to them? Just this is the worship of the Tathāgatas, just this is the accomplishment of one's own good, just this is the removal of the world's trouble. Let this, therefore, be my vow.[22]

How a Bodhisattva serves humanity is shown by his following words :

"Nirvāṇa lies in surrender of all things, and my mind is fain for it ; therefore if I must surrender all, it is better give it to all living beings. I yield myself to them, let them do with me whatever they like ; they may smile or revile me, bestrew me with dust ; or they may play with my body, or laugh and wanton ; when my body is dedicated to all I need not think over it. They may get any work they like done by me to their own satisfaction. May there never be any evil to anyone from me. May all who attribute some offence upon me, or all who make any harm to me, or all who laugh at me, attain enlightenment (*bodhi*). May I be a help to the helpless, a guide of the travellers, a boat, or a dike, or a bridge for those who want to go to the other side. May I be a lamp for

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22 ârâdhanâyâdya tathâgatânâṃ
sarvâtmanâ dâsyam upaimi loke |
kurvantume mūrdni padaṃ janaughâḥ
nighnantu vâ tuṣyatu lokanâthaḥ ||
âtmîkṛtaṃ sarvaṃ idaṃ jagat taiḥ
kṛpâtmabhir naiva hi saṃśayo 'tra |
dṛśyanta ete khalu sattvarūpâḥs
taye êva nâthâḥ kim anâdaro 'tra ||
tathâgatârâdhanam etad eva
svârthasya saṃrâdhanam etad eva |
lokasya duḥkhâpaham etad eva
tasmân mamâstu vratam etad eva ||

Op. cit. p. 156.

those who want it, a bed for those who are in need of it, and a servant of all. May I be able to afford in various ways myself, so that all living beings in the space may live upon me until all are liberated."[23]

Such is, then, briefly the life of a Bodhisattva based, as said above, upon *mahāmaitrī* and *mahākaruṇā* through which he proceeds taking together all around him towards the door of immortality. May the *mahāmaitrī* and *mahākaruṇā* of a Bodhisattva inspire the universe longing for eternal bliss and peace!

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[23] sarvatyâgaś ca nirvâṇaṃ nirvâṇârthi ca me manaḥ |
tyaktavyaṃ cen mayâ sarvaṃ varaṃ sattveṣu dîyatâm ||
yathâsukhîkṛlaś câtamâ mayâyaṃ sarvadehinâṃ |
ghnantu nindantu vâ nityam âkirantu ca pâṃśubhiḥ ||
krîḍantu mama kâyena hasantu vilasantu ca |
dattas tebhyo mayâ kâyaś cintayâ kim mamânyâ ||
kârayantu ca karmâṇi yâni teṣaṃ sukhâvahaṃ |
anarthaḥ kasyacin mâbhūn mâm âlambya kadâcana ||
abhyâkhyâsyanti mâṃ ye ca ye cânyépy apakâriṇaḥ |
utprâsakâs tathânye 'pi sarve syur bodhibhâginaḥ ||
anâthânâm ahaṃ nâthaḥ sârthavâhaśca yâyinâṃ |
pârepsūnâṃ ca naubhūtaḥ setuḥ saṅkrama eva ca ||
dîpârthinam ahaṃ dîpaḥ śayyâ śayyârthinâm aham |
dâsârthinâm ahaṃ dâso bhaveyaṃ sarvadehinâṃ ||
evam âkâśaniṣṭhasya sattvadhâtor anekathâ |
bhaveyam upjîvyo'haṃ yâvat sarve na nirvṛtâḥ ||
—*Bodhicaryâvatâra*, III, 11-14, 16-21.

MAHA BODHI SOCIETY'S ACTIVITIES

MULAGANDHAKUTI VIHARA LIBRARY

BUILDING NEARING COMPLETION.

Our readers will be glad to know that the Library Building at Holy Isipatana has been commenced. This imposing building containing one large hall, four side rooms and two small verandahs, was designed by Rai Saheb Hari Chand who is well known to our readers as the honorary architect and Engineer of the Maha Bodhi Society. The estimated cost is Rs. 8,000/- including some furniture. The work has made rapid progress and the building is expected to be ready at the beginning of the new year.

A well equipped Library at Holy Isipatana where a Buddhist Institute has already been started is an indispensable necessity and we trust Buddhists of the world who had evinced so much interest in the opening of the Vihara will come forward to equip and endow it. We have the good fortune to make an auspicious beginning with the valuable collection of Pandit Sheo Narain, but to make it worthy of the sacred place all the literature so far published on Buddhism and allied subjects should be gathered together. We appeal to the Buddhists all over the world to send books, manuscripts and funds to equip the Library in a manner worthy of the sacred place.

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FREE DISPENSARY FOR HOLY ISIPATANA.

Rai Saheb Hari Chand has prepared a plan of the proposed Free Dispensary and hospital at Holy Isipatana and we are anxious to commence work of this humanitarian institution as early as possible. It is estimated that the Dispensary will cost about 2,000/- and we invite a philanthropic Buddhist or Hindu to donate this amount and help us to complete this urgent piece of work. Giving medical aid to the sick is one of the most meritorious acts which a man can perform and we hope this small sum will be available for us to commence the work.

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LUMBINI REST HOUSE.

At the request of a large number of Buddhist pilgrims who visited Isipatana during the opening ceremony, we have

decided to construct a small Dharmasala near Nawtanwa Station. Lumbini, the holy birth place of Prince Siddhartha, is situated at a distance of about 8 miles from the station and is difficult of access. Pilgrims have to walk over fields and cross rivulets before reaching the destination. A rest house near the Station from where the difficult part of the journey commences is a long felt want and we are glad the visitors have taken the initiative in this matter. Messrs. Arsekularatne and Perera went round the Ceylon camp and received promises of nearly Rs. 1,000/-. Over Rs. 200/- were collected and handed over on the spot to the Secretary, Maha Bodhi Society. To make the scheme a success at least Rs. 5,000/- is necessary which we hope will be forthcoming considering the importance and the necessity of the Dharmasala. Donations may be sent to the Secretary, M. B. S. marked "Lumbini Fund".

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SANGHAVASA AT HOLY ISIPATANA.

Owing to the heavy work already in hand, we have not been able to commence the Sanghāvasa but we expect to start building operations as early as possible. We are glad to announce that Mr. W. A. Silva of Ceylon has agreed to bear the cost of one room thus bringing the total number of premises to 6.

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HINDI PRACHARA VIBHAGA OF THE MAHA BODHI SOCIETY.

As a direct sequel to the opening ceremony of the Mulagandhakuti Vihara, a separate department of the Maha Bodhi Society to be called the "Hindi Prachara Vibhaga" has been started with Mr. Banarsidas Chaturvedi, the well known Editor of the "*Vishalbharata*" as the Editor-in-Chief. The purpose of the Department is to "propagate the Dhamma in Hindi" by issuing bulletins, writing articles in newspapers and publishing tracts. Mr. Chaturvedi has kindly undertaken to edit twelve bulletins as the first year's work. The first bulletin is expected to be out by the 19th of December. Those who are willing to help the Department may write either to the Secretary, Maha Bodhi Society or to Mr. Banarshidas Chaturvedi, Editor, "Vishal Bharat," 120/2, Upper Circular Road, Calcutta.

FINANCIAL

MULAGANDHAKUTI VIHARA OPENING CEREMONY.

Receipts and Expenses. (*To be continued*).

	Rs.	A.	P.
U Thwin, Rangoon ...	300	0	0
U Tha Hmyin, „ ...	300	0	0
U On Pe, Mandalay ...	300	0	0
P. A. Peris, Marawila ...	50	0	0
Kartala Samity, Chittagong	60	0	0
Chittagong Bauddha Samagama ...	50	0	0
Abhayatissa Bhikkhu Chittagong ...	10	0	0
Jogendralal Barua Chittagong ...	20	0	0
Nutan Chandra Barua Chittagong ...	5	0	0
Nirmal Chandra Barua Chittagong ...	2	0	0
Dr. K. Ghose, Calcutta	10	0	0
Akhil Ch. Barua, Chittagong ...	5	0	0
Sudhir Ch. Barua ...	5	0	0
Charkanai Ratnankur Buddhist Association	10	0	0
Sharda Prasad, Satna	10	0	0
Prasanna Kumar Barua Chittagong ...	4	11	0
Revd. Aggalankara Chittagong ...	12	5	0
Revd. Visuddhananda Chittagong ...	7	5	0
Gajendra Lal Chowdhury, Chittagong	5	0	0
Sasthi Chandra Barua, Chittagong ...	5	0	0
C. W. Way, Burma ...	5	0	0
Dharmakirti Bhikkhu, Chittagong ...	5	0	0
Moyaproo Barua, Chittagong	14	6	0
Bijoy Kumar Barua, Chittagong ...	5	4	0
Banga Chandra Barua, Chittagong ...	3	0	0
Sarat Chandra Barua, Chittagong ...	7	8	0
Jayadratha Barua; Chittagong ...	2	0	0

	Rs.	A.	P.
Postage stamps etc. ...	191	9	6
Telegrams	76	6	0
Lorry hire, petrol etc.	138	13	6
Train fare & travelling expenses ...	313	8	0
Cartage etc.	35	11	0
Coolies for drawing water, setting up tents, cutting trees, making roads etc.	219	4	0
Tubs	47	14	6
Stationery	21	10	0
Silver tablets	37	8	0
Boilers	21	0	0
Hire of tents and expenses of putting them up	195	8	0
Oil	37	8	0
Coal and fuel ...	30	8	0
Medicine	25	0	0
Printing cards and handbills ...	424	12	0
Typist	98	0	0
Light Supply ...	137	4	0
Chairs, tables etc. hire	231	4	0
Garden and pandal arrangements ...	75	0	0
Watering the paths ...	27	0	0
Motor Engineering works	117	12	0
Volunteers expenses & guests	286	2	6
Dana to a number of bhikkhus ...	70	1	3
Miscellaneous ...	101	5	3

Nagendralal Choudhury Chittagong ...	2	0	0
Purna Chandra Barua, Chittagong ...	5	0	0
Revd. Pannalankara ...	5	0	0
Satish Ch. Barua, Chittagong ...	10	0	0
Bhuban Mohan Barua, Chittagong ...	1	0	0
Dinabhandhu Barua, Chittagong ...	12	8	0
Dr. A. L. Nair, Bombay	66	0	0
Mr. Andris Appuhamy, Ceylon	50	0	0
Revd. M. Sumanatissa	10	0	0
Ganga Charan Lal, Cawnpore ...	10	0	0
Collected by Daya Hewavitarne for dana £2-14-6 ...	36	2	0
Total ...	1421	1	0

Total ... 2960 5 6

DEFICIT (up to date) Rs. 1539-4-6.

Buddhist friends in Burma, Ceylon, Siam, Bengal Darjeeling etc., are requested to contribute towards meeting the deficit.

Treasurer,
MAHA BODHI SOCIETY.

BUDDHIST MISSION IN ENGLAND

The following amounts have been spent by the Venerable Sri Devamitta Dhammapala and the late Mrs. Mary Elizabeth Foster of Honolulu for the upkeep of the Buddhist Mission in England from January to November 1931.

	£	s.	d.
January 1931	71	12	11
February ,, ...	76	5	6
March ,, ...	51	10	1
April ,, ...	107	10	8
May ,, ...	58	9	2
June ,, ...	27	0	0
July ,, ...	37	3	8
August ,, ...	12	2	0
October ,, ...	29	8	3
November (up to the (5th) 1931	26	17	6
TOTAL	£498	4	9

The Publications Received in Exchange of

THE MAHA BODHI

The Advertiser, Baroda.
The Annals of Bhandarkar Oriental Research Institute, Poona.
The Buddhist Annual of Ceylon.
The British Buddhist, London.
The Buddhism in England, London.
The Buddhist, Y. M. B. A., Colombo.
The Buddhist India, Calcutta.
The Bouddhavani, Rangoon.
The Calcutta Review, Calcutta.
The Djwa (French), Indo China.
The Dawn, Hydrabad.
The Bukka, Japan.
The East and West, New York
The Eastern Buddhist, Japan.
The Himalaya Bouddha (Nepali) Darjeeling.
The Home and Homœopathy, Calcutta.
The Indian Social Reformer, Bombay.
The India Antiquary, Bombay.
The Indian Historical Quarterly, Bombay.
The Journal of Behar and Orissa Research Society, Patna.
The ,, of the Madras Historical Quarterly, Madras.
The ,, of Andhra Historical Quarterly.
The Le Extreme of Asia (French), Indo-China.
The Japan, Sanfrancisco.
The Kalpaka, South India.
The Memoirs of Archæological Survey of India, Calcutta.
The Museum of Fine Arts Bulletin, Boston, Mass.
The New Burma, Rangoon.
The Navibidan, Calcutta.
The New Age, Calcutta.
The Open Court, Chicago.
The Aryan, Bombay.
The Monist, Chicago.
The Annual Reports, Archæological Survey of India, Calcutta.

The Prabuddha Bharata, Calcutta.
The Sanga Sakti, Rangoon.
The Siam,
The Sinhala Bouddhaya, Colombo.
The Travel Bulletin, New York.
The Theosophist, Madras.
The Theosophy in India, Benares.
The Telagu Samachar, Bombay.
The Triveni, Madras.
The Vedic Magazine, Lahore.
The Vedanta Kesari, Madras.
The Visva Bharati, Calcutta.
The Vidyodaya, (Sinhalese) Colombo
The Annual Reports of Ceylon Archæological Survey, Colombo.
The Annual Reports of Royal Asiatic Society, Bombay.
The Annual Reports of Royal Asiatic Society, Colombo.
The Review of Philosophy, Poona.
The Indian Nation (Daily), Patna.
The Bengalee (Daily), Calcutta.
The Bhugol (Hindi), Allahabad.
The Humanist, Bangalore.
The Property, Calcutta.
The New Burma, Rangoon.
The Jayasaree (Bengalee), Dacca
The C. S. S. Review, Poona.
The Dayal Bagh Herald, Dayalbag
The World Theosophy, Los Angles.
The Prabartak, Chandernagore.
The Calamus Dublin.
The Now and Then, London
The Akbar, Hydrabad
The Visala Bharat (Hindi), Calcutta
The Indian Literarv Review, Bombay.
The Health and Welfare, Lucknow.
The Asiatic Review, London.
The Longevity, Madras.
The Roerich Museum Bulletin, New York.